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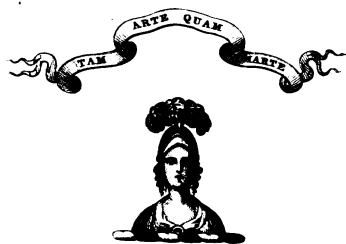
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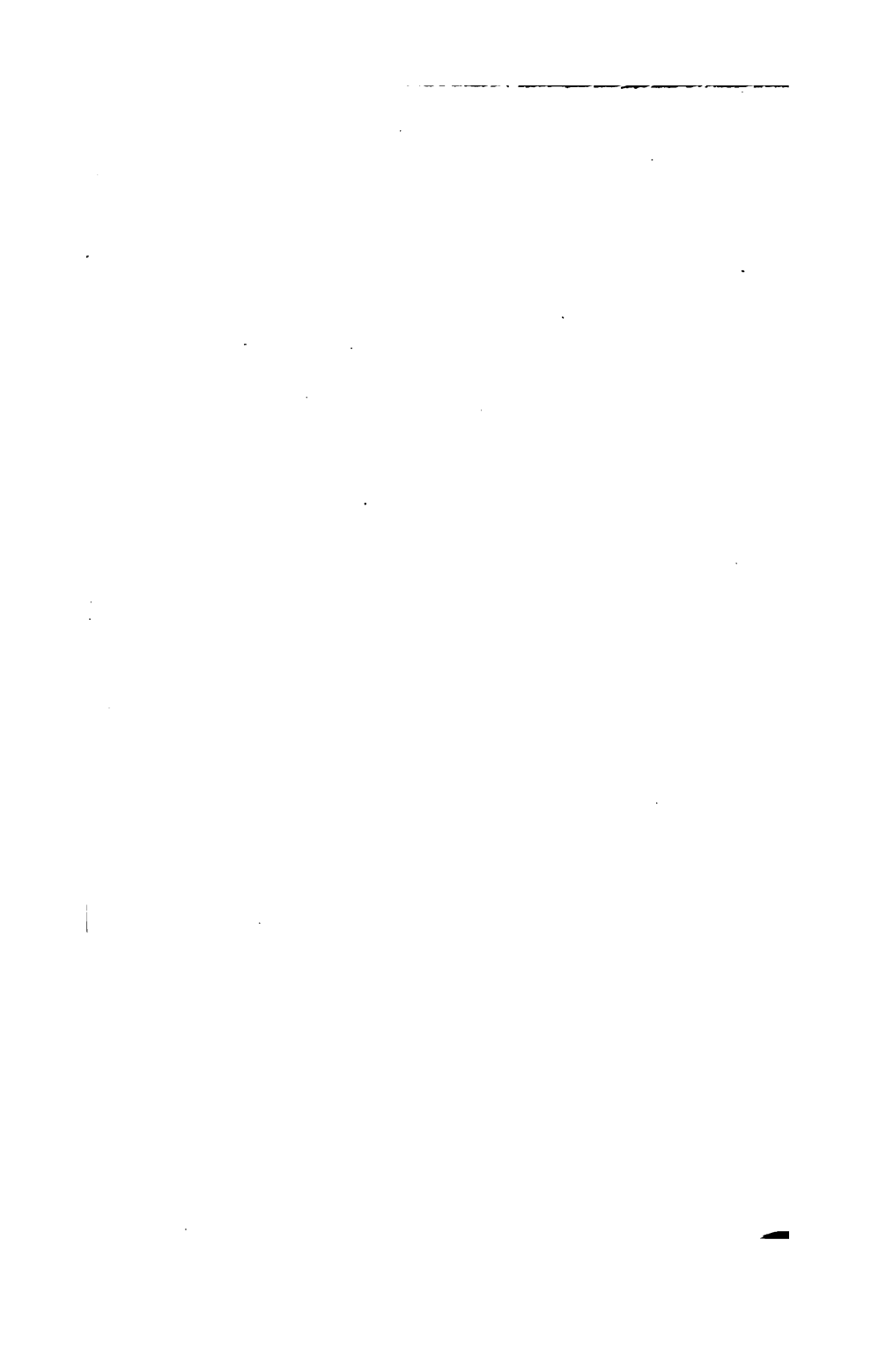
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June 1880





THE
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OF
DUNFERMLINE,

FROM THE EARLIEST RECORDS.

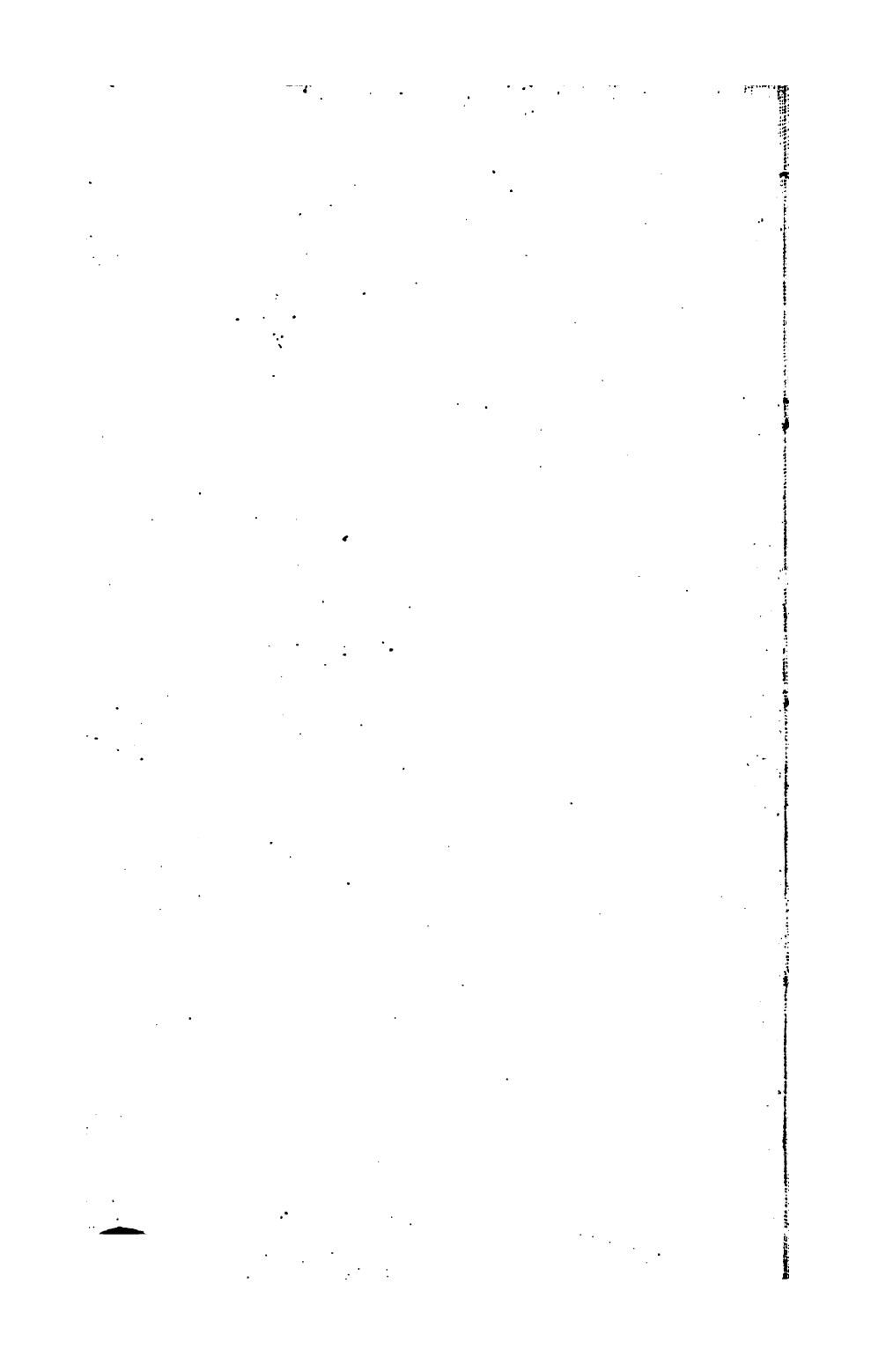
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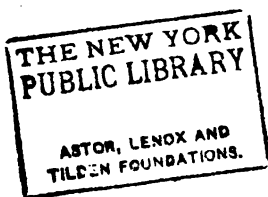
By A. MERCER,
Author of "DUNFERMLINE ABBEY."

DUNFERMLINE:
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1828.



HISTORY
OF
DUNFERMLINE.





Engraved for Mercer's History of Dunfermline

DUNFERMLINE ABBEY CHURCH.

THE
HISTORY
OF
DUNFERMLINE,

FROM THE EARLIEST RECORDS,
DOWN TO THE PRESENT TIME.

INCLUDING
HISTORICAL NOTICES AND PRESENT STATE OF
THE PARISHES OF
*INVERKEITHING, DALGETY, ABERDOUR, BEATH,
TORRYBURN, CARNOCK, & SALINE.*

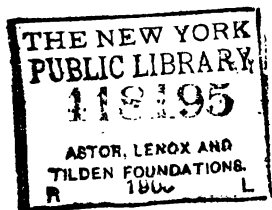
WITH
A Descriptive Sketch of the
Scenery on the Behan.

Andrew
By A. MERCER,
Author of "DUNFERMLINE ABBEY."

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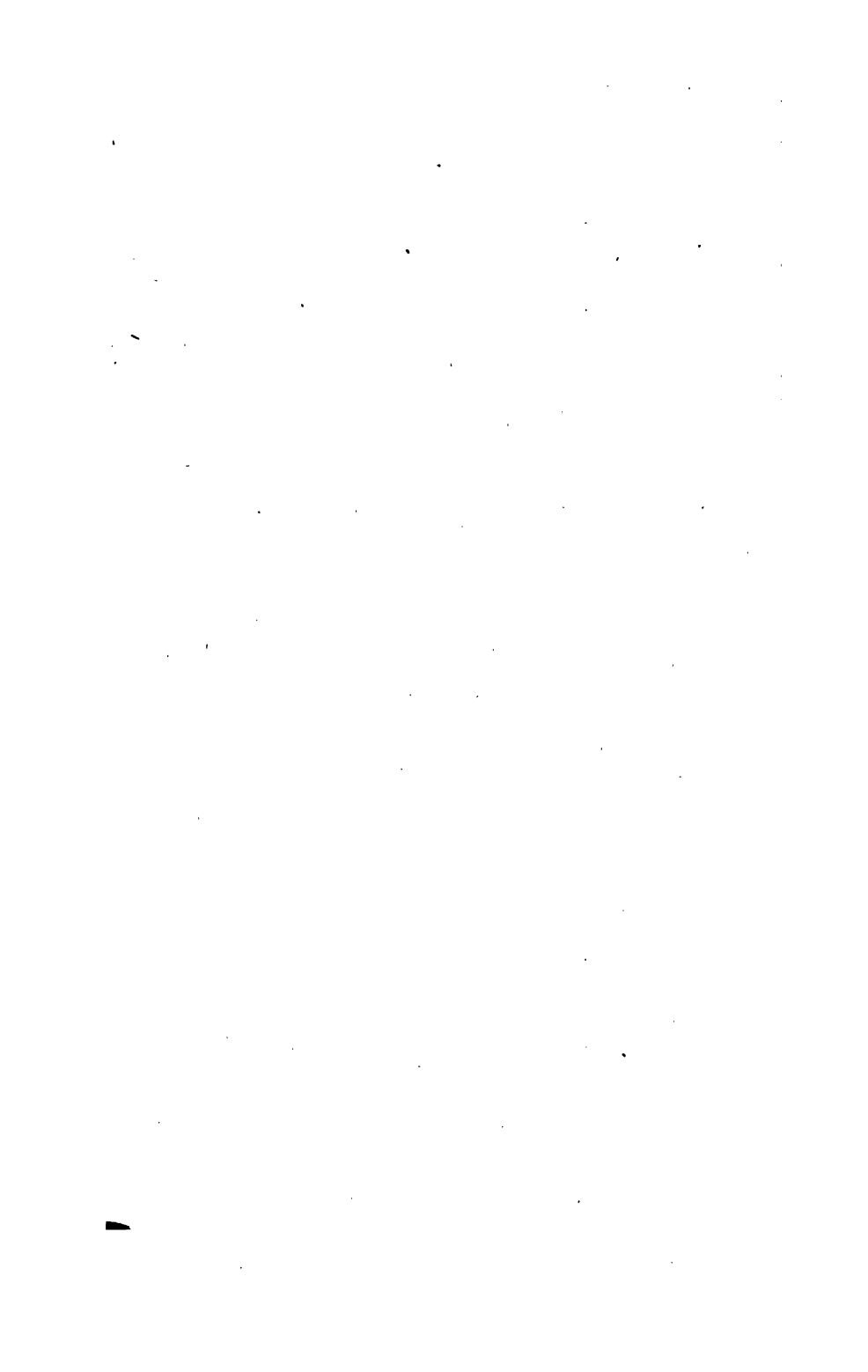
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PART FIRST,

Ancient State of the Town.



INTRODUCTORY VIEW OF SCOTLAND

IN THE

MIDDLE OF THE ELEVENTH CENTURY.

SHAKESPEARE has by his genius perpetuated the memory of two important events in the history of Scotland,—the assassination of King Duncan, and the consequent usurpation of Macbeth, as his successor. But although in his well-known tragedy he has adhered to the main circumstances of the catastrophe, yet, misled by false authorities, or yielding to fiction, he has departed considerably from historical facts. Duncan was murdered either personally or by direction of Macbeth, not at Inverness, but at Bothgowanan, near Elgin, in the year 1039. He left two sons, Malcolm afterwards surnamed Ceanmore, or *great-head*, and Donal Baan, or the *white*. Malcolm sought refuge in Cumberland, then a dependancy of the Scottish crown, and Donal fled to the Hebrides. Macbeth, supported by several of the clans, then assumed the vacant throne, and was inaugurated at Scone. Whatever might have been the validity of his claim, he continued to reign for seventeen years, during

which period he displayed much vigour in repressing internal dissensions, and practised justice and beneficence in the administration of public affairs.

Malcolm, who resided in England during this reign, had cultivated the friendship and obtained the protection of Edward the Confessor, and of his maternal uncle, Siward earl of Northumberland; with their assistance he resolved to assert his claim to the throne of his ancestors, and the potent earl, with the permission of Edward, collected a numerous army, headed by himself, his son Osbert, and Malcolm, and advanced into Scotland, where they were joined by Muceduff the chieftain of Fife, with all the force he could muster. The opposing armies met in the neighbourhood of Dunsinan, a few miles to the north-east of Perth, when a very sanguinary battle was fought, and the army of Macbeth was totally vanquished. The slaughter on both sides was immense for that age. A contemporary chronicle states the loss of Macbeth's army to amount to 3000, and that of Malcolm to about half that number. Macbeth, however, was not slain here; although the brave Osbert, one of the opposing leaders, fell in the battle. Macbeth retired to the north, where he had hoped to raise new forces, or find a secure shelter. He continued for some time an unequal contest with Malcolm, and was, according to history and tradition, killed in single combat by Macduff at Lumphanan, in Aberdeen-shire, on the fifth of December, 1056.

Malcolm Ceanmore now ascended his father's throne, and was crowned at Scone, 25th April, 1057. Having attained to supreme power, he had many supporters to reward, and many expectants to gratify. Macduff, as a principle coadjutor, was entitled to his chief regard.

It appears, however, that all the privileges this chief required were, 1st. That he and his successors, lords of Fife, should have the right of placing the kings of Scotland on the throne at their coronation. 2nd. That they should lead the van of the Scottish army whenever the royal banner was displayed. 3rd. That if he or any of his kindred committed *slaughter of suddeny*, they should have a peculiar sanctuary, and obtain remission on paying an atonement in money. But the new king had a more difficult task to perform than rewarding his immediate supporters. He had to repress the turbulent spirit and conciliate the affections of the northern clans who lamented the late king, to whom they were strongly attached, and whose loyalty to Malcolm, although of their own blood, was lessened by the successful support he had received from a Saxon army, and by a host of settlers who were to be rewarded with grants from the country they had conquered. But the young king, possessing much force of character and the most intrepid courage, soon overawed the murmurs of rebellion, and preserved his dominions entire, which consisted, at this period, of Scotland north of the Forth, together with the Lothians and Cumberland: but the Hebrides, the Orkney, and Shetland Islands, were at this time independent of the Scottish throne.

Gibbon, the Roman historian has given a picturesque description of ancient Caledonia in the following magnificent sentence:—"The masters of the fairest and most wealthy climate of the globe turned with contempt from gloomy hills assailed by the winter tempest—from lakes concealed in a blue mist—and from cold and lonely heaths over which the deer of the forest were chased by a troop of naked barbarians!"

Woods, lakes, and marshes, are the prominent features of every country in its natural state, and peculiarly distinguished Scotland in ancient times. For several ages the forests continued to flourish, the marshes to stagnate, and the lakes remain to this day. The campaigns, and still more the improvements, of the Romans, the desolation of continual wars, and the waste occasioned by an increasing population, at length felled the woods, and, to a great degree, denuded the country. In the eleventh century the district of Fife and all the regions to the north of the Forth were in a great measure in a state of nature. They had been beyond the pale of Roman civilization; the Saxon population had not yet extended so far from the south, and of course the Celtic manners and usages continued in full force.

Agriculture was at this period scarcely known in Scotland proper; that is northward of the Forth. The example set them by the Romanised descendants and the Anglo-Saxons of the south, had no influence on the barbarous manners of the northern population, who hated and despised them as aliens and intruders, and disdained, alike, themselves and their innovations on ancient customs. The Celts were yet in the hunter state of society, and subsisted chiefly on the game of the forest, and on the flesh and milk of their domestic animals.

They had always a strong aversion to towns. They delighted solely (unless when engaged in war or predatory excursions), in roaming through the forest in quest of the wild animals, in digging up the roots of a few plants, and in picking the scanty fruits of spontaneous growth which a sterile climate afforded. There were scattered over the extent of the country a few

hamlets and villages, but scarcely any places deserving the name of towns in the modern sense of the word. Where there are no towns there can be no division of labour, and of course no variety of handicraftsmen. The individuals of every family are their own tradesmen; and their habitations, their clothing, and all their utensils of every kind, must be constructed and manufactured by those who use them. In such a state of society, the utmost rudeness must prevail in every department of social life: a hut of sod or of wattles afforded shelter from the storms of winter and the heats of summer: the skins of animals half made into a kind of leather, and wool coarsely manufactured into a species of cloth, protected their bodies; and the smith (the most ancient of artizans) who forged their swords and spear-heads, was almost the only tradesman such a population had any occasion to employ.

A Celtic people must speak a Celtic language; and it is certain that, northward of the Forth to the confines of Caithness, the *Gaelic* was in the eleventh century the vernacular language of Scotland. Throughout the Lothians and to the southward, the Anglo-Saxon had long prevailed; the former having gone into disuse through the intrusion of a different race of people. In less than one generation, however, this people extended themselves partially into the regions of the north, and there gradually introduced, with themselves, a new language, new customs, manners, and institutions.

Origin of the Town.

DUNFERMLINE signifies, in Gaelic, *The fort by the crooked rivulet*; which fort refers to the building called Malcolm Ceanmore's tower that was placed on the peninsular mount in Pittencrieff glen. *Dun* signifies either a hill or a fort, because the strongholds were generally built on eminences. *Fiar* means crooked or winding, and *loin* or *lyn*, a pool and a running water. In after times *dun* in Gaelic, and *tun* in Anglo-saxon, came to signify a dwelling, a steading, a village, a town. From this tower Dunfermline, as a town, dates its origin, and derived its existence: hence the arms of the Town are a tower supported by two lions, with the motto, *Esto rupes inaccessa*; "be thou an inaccessible rock," alluding to the rocky precipice on which the tower was erected.

In the progress of society, towns, properly so called, are late in being formed; they are the result of a considerable degree of civilization, of an appropriate relative situation, and of an incipient trade. In ancient times almost every inland hamlet, village, and town, derived their origin and existence from a castle or a monastery. The first of these causes was the most ancient in its operation, as in every rude society there were kings and chieftains before their conversion to christianity, and of course previous to the foundation of religious houses. In barbarous times nations or tribes are commonly at war with one another, and it became necessary for the chiefs to construct strongholds capable of defending them and their families from hostile assaults. In selecting a site for this residence, inaccessibility to attack was the main object,

and if, in addition to difficulty of access, stone, wood, and water could be easily procured, the choice of situation would at once be decided. Hence most of the ancient castles and towers were built on promontories, or rocky precipices,—on islands, or peninsulas that possessed strong natural as well as artificial defences. Around this secure abode, where the king or chief resided, his vassals and other retainers erected temporary huts of very frail materials, as near the castle as the nature of the ground would admit; and they were ready at all times and on every hostile aggression to defend both their lord and themselves. Thus hamlets arose: the size of which would be determined by the dignity of the chief and the number of his followers.

In those ages the kings and great barons were zealously devoted to the church. The clergy possessed great power over their minds, and sedulously attached them to their interests. To found a religious house, and to endow it more or less, was an object of ambition, because they were taught to believe that such pious grants procured their sublunary success and comfort, and obtained their future salvation. Hence, in the middle ages, the kings founded and endowed monasteries or chapels adjoining to their places of residence, whence they derived immediate spiritual comfort while they lived, and a hallowed sepulchre at their death. This example was emulated by the powerful barons, and the lesser according to the degree of their devotion or wealth. Such was the early association of church and king, the offspring of ignorance and of superetition in the dark ages. The religious establishments thus erected near a royal or

baronial residence, had also their hamlets contiguous, the inhabitants of which consisted of the bondsmen, the freemen, and mechanics, belonging to the monks. It might frequently happen that the hamlets were conjoined and formed a small village. In the course of events these villagers had small allotments of land assigned to them ; by slow degrees the population increased ; strangers in time added to the number ; some small trade and manufactures began to be carried on ; and at length the hamlet was called a town, and had certain privileges conferred on it by the monastery, the baron, or the king.

In this manner Dunfermline had its origin in the reign of Malcolm Ceanmore, from the united domestics of the tower in the glen, and of the adjacent convent, about seven hundred and fifty years ago.

The site of Malcolm's tower was strikingly adapted for a stronghold, and could not fail of attracting a rude engineer of the eleventh century. Fordun says, it was a place extremely strong by natural situation, and fortified by steep rocks ; in the middle of which there is a pleasant level, likewise defended by rock and water, so that it might be imagined that the following words were descriptive of this place.—*Non homini facilis, vix adeunda feris.* "It is difficult to men, scarcely accessible by wild beasts." The *venusta planities*, or pleasant level on which the tower was built, forms the summit of a very steep eminence, that rises abruptly out of the glen, and causes the rivulet to wind round its base, forming a peninsula. The whole substructure of the glen on both sides is formed of freestone, which projects in many places from the surface, and these rugged declivities must have been clothed with thick imper-

vicious woods, rendering the summit extremely difficult of access on three sides.*

To understand properly the connection of events which gave rise to Dunfermline, it is necessary to give a very short description of the situation of the English throne, from the period of Malcolm's accession until the conquest in 1066.

On the accession of Emund Ironside to the English throne, he had a very formidable rival in Canute, king of Denmark, afterwards surnamed *the Great*: but Edmund being of the true Saxon line of monarchs, was chosen by the people. Canute still contended strongly against him; and after many severe battles, between the Saxons and Danes, he gained a bloody victory over Edmund; in consequence of which, he was obliged to divide the kingdom with his rival; and his untimely death soon after, gave Canute quiet and undisturbed possession of the whole. This fierce monarch cut off some of the royal Saxon line, and forced others into exile. Among these were the two young sons of Edmund; who were banished to Hungary.

Canute died in the year 1036, and was succeeded—first by Harold Harefoot; who was not distinguished for any virtue;—and afterwards by Hardicanute, who was remarkable for cruelty and avarice. Having died suddenly, the Danish race of kings were so hated for their exactions on the people, that Edward, surnamed the Confessor, of the Saxon race, found, both from

* A small fragment of this Tower yet remains; it is part of a wall almost level with the ground. It has been very thick; and the stones which are small, are strongly cemented with lime mixed with sea-gravel, now as hard as the stones themselves.

Danes and Saxons, an easy accession to the throne, in the year 1042. The two nations, who had contended for two hundred years, laid aside their ravages thereafter ; and, as if wearied with mutual slaughter, united in support of each other, and formed ever after, in England, but one people.

The reign of Edward was lasting and happy. He had lived long in Normandy ; and in some measure adopted the language and learning of that country. He brought with him a number of the Norman nobility to the English court ; which was afterwards productive of many bad effects. The easiness of his temper, together with his superstition, paved the way for another invasion of the country : as if the English were destined always to be governed by foreign masters. Although Edward was married he left no children, and the throne should have been filled by his nephew : but there was a formidable and more successful rival.

It has already been mentioned, that Canute sent out of the kingdom the two young sons of Edmund Ironside. Edward, the oldest, had, during his exile, married in Hungary. By his wife he had a son, named Edgar Ætheling, and two daughters ; one of whom, probably the youngest, was Margaret, afterwards the Queen of Malcolm Ceanmore. Edward, with his family, had returned from Hungary, in the latter end of the reign of the Confessor, probably with the view of succeeding him : but he died a short time after his arrival ; and left Edgar Ætheling his right to the English throne.

Edward the Confessor died in 1066, without naming his successor : and Edgar's right was opposed by Harold, the son of earl Godwin ; by whose interest, chiefly, Edward had gained the throne. Harold alleged that he was appointed successor by will. His preten-

sions were believed by some, and allowed by all ; as Edgar's character was reckoned too feeble to sway the sceptre in those energetic times. But Harold's exaltation was only the prelude to his calamities. He was opposed by his own brother Tostig, who, obtaining the assistance of a Norwegian army, met the forces of Harold at Stanford bridge, where a bloody conflict ensued, in which Tostig was completely defeated, and he took refuge in Scotland with Malcolm Canmore. But Harold's joy on his great victory was extremely short ; for, immediately after it, William duke of Normandy, surnamed the Conqueror, landed at Hastings, in Sussex, and laid claim to the English crown.

The celebrated battle of Hastings was fought on the 14th October, 1066, with the most determined bravery, on both sides, during the whole day : but accident, rather than superior courage, gave the victory to the Normans ; and William, the first monarch of a new dynasty, ascended the English throne, which was destined to be possessed by his descendants, even to our own times.

Edgar Ætheling being thus, by the success of William, completely frustrated in his hopes of gaining the throne of his ancestors, retired to Scotland, under the protection of Malcolm III. ; probably with the view of engaging him in his interest. He afterwards went to reside with his kinsman the earl of Northumberland ; but no favourable prospect of succeeding in his wishes having occurred, he determined again to return to Hungary with his family ; and had made part of the voyage, when a storm drove them on the coast of Fife, near the residence of Malcolm Ceanmore. The result is well known. Margaret became his queen ; and proved an inestimable blessing, not only to

Malcolm, but to the whole nation over which she ruled. She had six sons and two daughters : all of whom she educated in the most virtuous and religious manner ; as their future lives so strongly evinced.

The conquest of England by William of Normandy, and the marriage of Malcolm to a Saxon princess, tended to produce an important epoch in the history of Scotland. The success and subsequent conduct of the Norman monarch, forced a great number of the principal Anglo-saxon families, who were opposed alike to the new dynasty and its oppressions, to leave the kingdom. William, like all conquerors, had to provide amply for his numerous countrymen and adherents: this could only be done at the expence of the old landlords, by seizing on the estates of all who continued to oppose his government, or murmured against his tyrannical administration. Numbers of those strongly attached to the subdued dynasty, sought refuge in Scotland, with a princess of their lineage, and a king, who, for many reasons, felt himself much interested in their welfare. The king and queen of Scotland had also reasons of state for the hospitality which they afforded to the exiles. Their own subjects were in a state of the utmost rudeness. Destitute of the elegant, and even ignorant of most of the useful arts, they were in many respects, but little removed beyond the natural condition of barbarians. Agriculture, the most useful of all the arts, could scarcely be said to be practised, to any extent beyond the Forth. Architecture, unless in a religious house, (and these were but few,) had not yet been introduced. To the various manufacturing arts that embellish society, there was no attention directed. Whatever pertained to clothing—to domestic furniture—to utensils, were simply and scarcely what na-

ture and necessity demanded. Such an inert mass required leaven. The introduction of a more civilized race was needed to enlarge the ideas, and to improve the habits of a people so rude and ignorant. This accession of emigrants from the south, who were comparatively more intelligent and refined, conferred national advantages that could scarcely be too highly estimated. Malcolm himself was altogether unlettered, for he could not even read. He was a warrior, and warriors in that age generally despised learning as monkish and unmanly; but he had resided many years in England, and even at the court of Edward the Confessor, where he saw and learned much pertaining both to national economy and social comforts; and he must have perceived and felt the vast inferiority of his native country. His queen was born and educated at the court of Hungary, and had resided for several years at that of England, where she beheld all the knowledge and refinement practised in Europe in that age. The acquisition of such a queen was an important national benefit, and its good effects were afterwards amply experienced, in the successive reigns of her children.

The influence of Queen Margaret, together with the great number of Anglo-Saxon and Norman emigrants, with their followers of various denominations, introduced, by degrees, not only all the arts which were cultivated in England, but also the use of the Anglo-Saxon language, which soon began to supersede the Gaelic, especially along the coasts, where a number of traders were settled. From this period commenced a new era in every thing that characterises a nation—in language—in manners—in customs—in laws,—in religion—and in all the arts. Though in-

dependent as a kingdom, Scotland began gradually thenceforth to partake of all the advantages of superior civilization, and to assume, though with the utmost reluctance, the distinguishing features of the neighbouring kingdom.

Founding of the Convent.

The silence of historical notices renders it difficult to fix the precise year in which the Convent at Dunfermline was begun, or what were the impelling motives that induced to its establishment. Still less is it certain when Malcolm's tower was built, or by whom. He fled from Scotland when a very young man, and had resided in England during the seventeen years that Macbeth held the throne. If he therefore erected this place of residence, it must have been subsequent to his ascending the throne, in the year 1057.

It is not improbable that a principle of pious gratitude instigated Malcolm to found and endow a religious house. This occasionally occurred in those ages. He might have recollected that his ancestor Malcolm II. in gratitude for a decisive victory obtained over the Danes, in the year 1010, founded a religious establishment at Mortlach in Moray, near the scene of the bloody conflict. In this and in other countries most of those foundations originated from the fulfilment of a religious vow for some signal deliverance from danger, or being put in possession of an object of anxious desire. Malcolm was wholly illiterate, but he was certainly susceptible of religious impressions; and having at last gained the throne of his ancestors,

by the victory over the forces of Macbeth at Dun-sinnan, he may readily be supposed to have resolved thus to evince his gratitude to heaven, or perhaps perform a previous vow. In that age this was the usual way in which the kings and rich chiefs showed their devotion, and the degree of their piety was estimated by the munificence of their endowments.

But we are rather bound to follow the authority of Boyce, who asserts, that Malcolm was persuaded to this pious act, by queen Margaret and Turgot her confessor, subsequent to his marriage; and ordaining, that the church of the Holy Trinity at Dunfermline, should thereafter become the sepulchre of the Scotch kings.

There were but few churches north of the Forth at this period, and these were generally occupied by the disciples of Columba; almost the only clergy then known in proper Scotland. Their convents and chapels were originally small rustic edifices, constructed of wood or wattles, and covered with reeds and rushes. Stone structures were late of coming into use, and excited at first the utmost wonder and admiration. The bishops and other clergy of south Britain, many of whom were skilful architects, had superintended many superb buildings, many ages before they were introduced into the north; but the period was approaching when its ecclesiastical architecture was to commence an imitation of the splendour of the sister kingdom.

The buildings which Malcolm erected must have been at first but comparatively inconsiderable, as there were only thirteen Culdees established there. It is probable there were only the church still remaining,

and as many cells and other apartments as were necessary for the accomodation of those simple monks.

This old church is about ninety feet long and fifty-five feet in breadth. The nave, about fifty-four feet in height, is supported by ten massy columns, variously ornamented. The style is pure Saxon Gothic, and to those to whom architecture is interesting, the following epitome, it is presumed, will give some precise notions of the origin and progress of Gothic architecture, both Saxon and Norman, concerning which so much has been written.

Ecclesiastical Architecture.

GOthic ARCHITECTURE may be divided into two principal styles;—the SAXON and the NORMAN having perhaps a similar origin, but differing widely, both in their general character and minuter details. The Saxon, the first in the order of time, was a corrupted copy of the Roman Architecture, with some fanciful additions of the various artists who designed the structures. When the Saxons (who were a most ignorant, fierce, and barbarous race), had conquered England, they carried havoc and devastation into every quarter, and reduced alike to ashes, public edifices and private habitations. But in the course of a century after the departure of the Romans, and when they had been converted to christianity—had become attached to fixed residence and had acquired property, a zeal for erecting ecclesiastical buildings began to distinguish the new converts. They then had recourse to the Roman works, which had escaped or withstood their former ravages. But as their workmen were without know-

ledge and experience, it became absolutely necessary to have recourse to France, Italy, and the East; which was constantly practised by those wealthy ecclesiastics, who had resolved to erect churches. The general form of the earliest Saxon churches, was the *Basilica*, or Roman court of justice, being a simple oblong, having pillars within the walls, thus dividing the whole breadth into three aisles. The chief entrance was at the west end, and the east was a circular recess, where was formerly placed the Roman tribune, but was now appointed to receive the christian altar. In after times additions were made to complete the form of the latin cross; and, still later, towers were erected in the west front and over the centre of the cross. These edifices were characterised by great strength, and a certain degree of gloominess. Every portion of the building was solid and bulky, and approached to clumsiness of form. The walls were of great thickness without any buttresses; the pillars were low and massy, and every window and arch of a semicircular form. The principal entrances were decorated with pillars and sculptured capitals; round the arches were mouldings of curious variety, with bas-reliefs. The mouldings consisted of the indented zig-zag Etruscan scroll. The capitals of the columns were sometimes adorned with carvings of foliage or animals, and their surfaces covered with spirals, squares, lozenges, network, and other figures, either engraved or in relief.

Rome being the capital of the christian church, and for many ages possessing the most unbounded influence over Europe, created a great intercourse, and afforded the dignitaries ample opportunities of becoming early acquainted with the forms and the splendour of the Italian churches. Their zeal and

vanity soon introduced similar edifices into the several countries, where they resided, and through their means the fashion for building churches became in a short time general and excessive.

The crusades and pilgrimages, either to the holy sepulchre, or some other sacred shrine, were the means of introducing into Britain, a more splendid era in architecture. Perhaps, too, it may not be incorrect to assert, that new ideas in this art were suggested and expanded by viewing those magnificent structures, which were reared in Spain by the Arabians; in which the most luxuriant fancy, peculiar to that ingenious race, seems to have revelled without restraint.

In this country the artists were chiefly foreigners. During the crusades, fraternities of those builders were formed, who assumed the name of *Free Masons*, and travelled from one kingdom to another, wherever their services were required. Their government was regular. A camp of huts was constructed adjoining to the building, which was to be erected. This was governed by a chief surveyor, and every tenth man called a warden, overlooked nine. From the different national styles which were formed and closely adhered to, it is probable that the ecclesiastics furnished the designs; but it was of the first importance to have men who understood how to work upon a plan, and who were acquainted with the minutiae of execution.

The Norman Conquest in the year 1066, gave rise to an improved style of architecture in England, which has been denominated the *Norman* or *later Gothic*. After the conquerors had completely subdued the country, they established themselves in every part of the kingdom, and prosecuted the erection of ecclesiastical edifices with great zeal and success.

Their style was similar to the Saxon, and the chief difference, at first, consisted in their being of larger dimensions—in their more lofty vaulting—in circular pillars of greater diameter—round arches and capitals, with carvings much more elaborate and various; but in both there was a total absence of pediments and pinnacles, and of niches with canopies. This style lasted from the year 1066, to the death of Stephen in 1154, during which short period, every quarter of the kingdom was ornamented by their works, and no less than fifteen magnificent cathedrals exhibit their splendid exertions in ecclesiastical architecture.

During this era the *pointed* arch, about which so much has been written, was introduced and became general about the year 1135. There have been different theories respecting its origin; some are of opinion, that the christians are indebted for it and most of the delicate features of Gothic architecture, to the invention and practice of the Saracens in Spain and the east. Others maintain that the various changes took place by a gradual deviation from the Roman style, and from the whims and caprices of the Italian architects. A third class ascribes the beauties of the finest gothic, to the changes introduced by the sole ingenuity of the English designers; whilst a fourth have shown how this style may have originated in a way totally independent of either Greek or Roman architecture. They have with much ingenuity supposed, that the Gothic style was invented by the Goths themselves, who being accustomed, in pagan times, to worship their deities in groves, which was a general practice, began, when their new religion required covered edifices, to construct their churches in imitation of a *grove*, as closely as the nature of architecture

would admit, and thus at once indulging their old prejudices and providing for their present convenience by a cool receptacle in a sultry climate. This ingenious theory derives much probability from the close resemblance that exists betwixt a regular avenue of full-grown trees, intermingling their branches overhead, and the long vista of a gothic cathedral. There are others, again, who think that the pointed arch took its rise merely from the intersection of circular arches, and that these casual occurrences may have afforded sufficient hints to improve them into more perfect forms. These, united with the taste for minute and delicate ornaments, as practised by the Saracens in Spain, and also with other ideas collected from the buildings of the east; and the architects impelled by zeal, vanity, caprice, and an ardent spirit of competition, may perhaps afford to many, a satisfactory explanation for the changes and improvements, from the period of the most simple, to that of the most magnificent and luxuriant style of this school.

During this first era of the new style, the arches were slightly pointed; the massy round pillar was divided and converted by degrees into the tall slender column, supporting the sharply pointed arch, distinguished by the name of *lancet*; and the lofty spire, finely tapered, gave a grace and airiness to the building, in which those surmounted by towers were much deficient.

The most splendid examples of the new style, appeared about a century after the conquest; but within that period there were raised many ecclesiastical edifices, which, although mixed with the less elegant ornaments of the old Saxon style, yet exhibited a grandeur of design, and an elegance in every detail in the

execution, which left the former structures far behind. Subsequent to this period, the gothic style in all its departments, arrived at a degree of sublimity and beauty, which had never been equalled in any country. Its characteristic features were an apparent fragility, a lightness amidst all its strength and magnificence. It was distinguished by its lofty spires and pinnacles—by its prominent buttresses, strong, yet slender—by its large and ramified windows—its ornamental niches and canopies—its sculptured saints, animals, and plants—by the delicate net-work of its fretted roofs, and the profusion of ornaments and nicety of detail scattered over the whole building. Such wonderful structures in a dark age, must have appeared to the astonished spectators, to have been reared rather by supernatural magic, than by the exertion of human ingenuity.

The second era of the pointed style is considered to have lasted from the reign of Edward I. to that of Richard II. including about one hundred and five years, during which the later gothic reached its utmost perfection. Its proportions were graceful and elegant, its decorations rich, but sober, and great science was shown in the execution. This, it has been remarked, might be called the *Triangular-arched order*; as the prevailing arch admitted of an equilateral triangle, being exactly inscribed between the crowning points of the arch, and its points of springing from the imposts.

The third division, comprising one hundred and forty years, is from the time of Richard II. to Henry VIII. terminating the reign of the better examples of the pointed gothic; this period exhibiting the florid, or pointed and depressed arch. Every part of the building was loaded with ornaments, tracery, fan-work, and

fantastic sculptures. Still, the number and variety of these fanciful embellishments—the exquisite finish of the execution, and the vast extent of windows, filled with painted glass, produced a wonderful degree of surprise and admiration. From this period the insatiable disposition to vary and increase the decorations, already so profuse, led, subsequently, to all the confusion and despicable intermixtures which took place.

Having thus given some account of the buildings dedicated to religion in the beginning of the twelfth century, and in subsequent periods, it is now natural to inquire, *what was the religion* planted in this district of Scotland in that early age, and *what was the peculiar character of the priesthood?*

The Culdees.

THE original monks that were placed in Dunfermline Priory, were *Culdees*, and probably thirteen in number. Like all the other Culdee monasteries, it was dedicated to the Holy Trinity. It continued a Priory until the reign of David I., about sixty years.

According to the best authorities, the name of Culdees was derived from the notion of their retreat and seclusion from the world. In the Welch *cel* signifies shelter, or hiding, and would form in the plural *Celydi*, *Celydwys*. The following sketch will be found to contain every important particular of the origin and progress of this order of *religions*, that is worthy of notice.

COLUMBA, the celebrated founder of the Culdees, came from Ireland, and landed at Iona, in the year

563. This is a small island, separated from the west point of Mull, by a narrow sound. He was accompanied by twelve companions, or disciples, with reference to the number of the apostles. His pious purpose was to preach the gospel to the northern provinces; and having obtained the protection of Brudi, then king of the Picts, he was put in possession of the island of Iona, or Hii, for the purpose of erecting a monastery, of which he was Abbot or chief director.

Although, perhaps, christianity had been partially preached, even in the north of Scotland, for ages prior to this period, yet Columba was the first in this country who instituted a rule, denominated "*The Rule of Iona*;" and who had a regular establishment of monastic observance. The system of monastic seclusion had, long before this, become general throughout the christian world; and great numbers, from a mistaken principle of piety, reckoned it absolutely incumbent on them, either to retire, individually, into caves and solitudes, or to become members of constituted monastic societies.

In Hii the Culdees spent a great portion of their time in reading the scriptures, in meditation, and prayer. They delighted in seclusion and were altogether devoted to religious exercises, having abandoned the pursuits and vanities of the active world. Differing both in doctrine and in discipline from the established canons of the Romish church, they followed their own traditions, which were alleged to have been directly derived from the followers of the apostles.

But Iona partook of the nature of a college, or seminary, as well as of a monastery. A great number of persons were here instructed in the doctrines of the gospel, who, under the denomination of monks, or

presbyters, or bishops, were afterwards as missionaries sent throughout the realm, and either preached to the people as occasions might offer, or were settled in monasteries founded by the piety of kings. During several centuries they formed the regular clergy of Scotland; and in the early ages were maintained partly by the work of their own hands, and partly by the gifts of the pious. They were much beloved, and were even held in the highest reverence by every class of people. Indeed it may be safely asserted, that the presbyterian impress, which they stamped on Scotland at large, was never wholly effaced, even in the most triumphant periods of Romish ascendancy; but continued to exist, though in a feeble state, even until the Reformation; when this form of church government became (from the influence of national predilections, and traditions not altogether forgotten) paramount in Scotland.

Although learning in the age of Columba was confined within very narrow limits, and consisted almost solely in a knowledge of theology, yet it was concentrated in this small spot, and the *Ocean School*, in the dark ages, became celebrated all over Europe, not only for its superior sanctity, but also for the various attainments in wisdom, of which it could boast.

† The doctrine and government of this seminary, and of those derived from it, were alone deduced from the scriptures and from the practice of the primitive church, and were maintained independent of the Romish jurisdiction. Columba taught his followers to consult these oracles only, and to receive nothing as of authority, but what is to be found in the writings of the prophets, evangelists, and the apostles. Hence it followed that, for several generations, they seem to

have been untainted with the errors which at that time prevailed in the church of Rome.

By several ancient writers it is admitted, that the gospel increased greatly by means of the ministrations of the Culdees; that they elected one from among themselves to be their bishop—that this bishop had no fixed diocese—that they themselves were the sole judges of the supposed necessity of an increase of the number of bishops—that these bishops were at first supported merely by free gifts—and lastly, that they retained the right of election until they were forcibly deprived of it.

In the course of time the Culdees extended themselves widely, and had monasteries or cells in various places throughout the country. The town of Abernethy was one of their principal seats, and very high antiquity has been assigned to its religious foundation. It is supposed to have taken place about the year 600, during the reign of the Pictish king, Nethan II. and continued, until converted into a priory of canons regular in the year 1273. It would appear that this establishment was of a similar nature to that of Iona, where much care was exerted in the instruction of youth in all the learning of the times; and as Abernethy was the capital of the Pictish monarchy, it was even entitled to the honourable designation of a royal university.

About the year 700 the isle of St. Serf, in Lochleven, was given to the Culdees as an establishment; and the priory erected here was enriched by many liberal donations, amongst others Macbeth and Malcolm III. bestowed several endowments on these Culdees.

At Dunkeld there was a Culdee monastery established about the beginning of the ninth century.

Awcht hundyr wynter and fyfteen,
Fra God tuk fleysch of Mary schene,—
The kyng of Peychthis Constantyne,
Be Tay then foundyd Dwnkeldyne.—
The Byschops and Chanownys thare,
Serwys God and Saynct Colme seculars.

Wyntown's Cronykil.

When the Danes had burnt the monastery at Iona, the relics of Columba were removed hither, which succeeded to it in dignity and authority; he was declared the patron saint of the kingdom, and miraculous virtues were ascribed to his relics.*

About the beginning of the ninth century, the Culdees had a monastery and various endowments at St. Andrews. To this sacred retreat, king, Constantine, abandoning the cares of a throne and of the world, retired in his old age, and died abbot of the place.

* This appears to have been continued, even long after the extinction of the Culdees; for in the year 1500, a fatal pestilence raged throughout Scotland, from which the city of Dunkeld alone escaped, through the merits of its holy patron. On certain lands in the diocese, where the disease was abounding, the bishop caused the sacraments of the church to be administered to them, but the plague resisting this application, he caused holy water, in which he washed a bone of the blessed Columba, to be sent to the patients, and many drinking of this were completely cured: but one jolly toper, who, even in his distress, had not lost the relish for good liquor, replied to the chancellor who brought the holy draught, "Why does the bishop send us water to drink? I would much rather he had sent me the best liquor in his cellar!" Of course he, and all who refused to drink the bone-water, died of the plague.

Nyne hundyr wyrtyr and sucht yhere,
 Quhen gayne all Donald's dayis were,
 Heddis sowne cald Constantine,
 Kyng was thretty yhere ; and syne
 Kyng he seemed for to be.
 And in Sanct Andrewys a Kylde,
 And there he lyved yheres fyve,
 And Abbot mad, endyed hys lyve.

Wyntown.

BRECHIN was, in an early age, a distinguished seat of the Culdees. It is said of Kenneth III. who began to reign in 970,—“ This is he who gave the city of Brechin to the Lord,” i. e. to the Culdees. At Dunblane there was a convent of this order, which continued even after the erection of the bishopric by David I. In 1010, Malcolm II. having defeated the Danes at Mortlach, in Moray, soon after founded a religious house in gratitude for his victory. There was another at Monimusk ; and at Portmoak, near Lochleven, a religious house was founded at an early period. It has been supposed, with much reason, that when the fatal stone was transferred, by Kenneth the son of Alpin from Argyle to Scone, a similar foundation would be established here. It has been conjectured, that there was a college of Culdees at Kirkcaldy, which was, and should be called *Kirk-culdee*, and that the ancient name was *Cella-Culdeorum* ; it is also said, that the place was named *Kirkceladie*, which was changed during the Scoto-Saxon period to *Kirkcatedie*. At a very early period there was a religious house belonging to this order at Culross. It was here that St. Serf resided for many years, as we learn from Wyntown.—

And cure the watty, of purpos,
 Of Forth he payed till Culross :
 Thare he begowth to red a ground,
 Quhare that he thowcht a kyrk to found.

From Culross he went to Lochleven, where he remained several years; he afterwards returned to Culross, where

He yhald with gud devotyowne,
Hys cors til halowed sepulture,
And his saule til the Creature.

MAILROS has a claim to be reckoned the most ancient seat of the Culdees, on the mainland. The name is supposed to be Gaelic, compounded of *Mull*, or *Maol*, bare, and *Ross*, a promontory. This was a famous nursery for learning and religious men, who were filled with zeal for propagating the gospel, among their neighbours the pagan Saxons. There were several other places south of the Forth, where similar foundations existed in very early times.

As might have been supposed the Culdees made various settlements in the Hebrides, and in the Orkney islands, and spread some knowledge of the gospel there at a very remote period.

The memory of Columba was long held in the highest veneration, and the number and distances of the churches dedicated to him are the strongest proofs of the extent of his authority. There were Kilcolmkils, a derivation from his name, built in Morven, in Cantire, in Mull, in Isla, in North Uist, in Benbecula, in Skye, in Sutherland, in Harris, in Loch Columkill, in Lewis, in Sandy, in Orkney, in Aberdeen-shire, in Wigton-shire, and in many other places.

There is no doubt that, for several ages, the Culdees faithfully adhered, wherever they visited, and in all their monastic settlements, to the tenets and institutes of their founder; they clung fast by their revered *Alma Mater* at Iona—that their doctrine, in many respects, and their external ritual, differed widely from

the church of Rome—and that, whenever the legitimate adherents of the latter came into contact, the Culdees kept aloof and strenuously opposed their innovations.

The main points in which they differed from the Romish church, consisted, first, in the time of observing Lent: this will be afterwards alluded to. Second, they rejected auricular confession, as well as absolution, and confessed their sins to God alone, believing that only He could forgive sins. Third, the Culdees, without any ceremonies whatever, baptized in any water they came to. Fourth, they denied the doctrine of the real presence, which is so distinguished an article of the Romish faith. Fifth, they withstood the idolatrous worship of the Romish church. It was the common practice of the Culdees, to dedicate their principal churches to the Holy Trinity, and not to the virgin or any saint. Thus, the monastery at Dunfermline, was so dedicated like the other Culdean establishments. Sixth, they offered no prayers for the dead. They neither prayed to dead men, nor for them. In their public worship they made honourable mention of holy persons deceased; offering a sacrifice of thanksgiving for their exemplary life and death, but not by way of propitiation for sins. Seventh, they rejected the doctrine of works of supererogation. They were so far from pretending to do more good than they were obliged to do, much less to superabound in merit for the benefit of others, that they readily denied all merit of their own. Eighth, the Culdees entered into the marriage state like the laity, but abstained from their wives, when it came to their turn to minister. They had some property in common, but what was of value was at their death pos-

sessed by their families ; and succession to the sacred office was often hereditary.

On the whole, the Culdees, in their doctrines and simple mode of worship, have been supposed, and not without reason, to have resembled, very nearly, the presbyterians of modern times. There has been a great deal of controversy on this point. The followers of episcopacy strenuously asserting that the Culdees, in every age, entirely conformed to the institutes of the Romish faith ; while the presbyterians as strongly maintain, that they essentially differed in many particulars, both of doctrinal principle and of ecclesiastical regulation. Columba and his twelve disciples, and their successors, for a long period; partook largely, there is no doubt, of that ascetic spirit which had pervaded more or less the whole christian church. Seclusion from the world and solitary meditation in sequestered corners were practices in the greatest repute, and reckoned unequivocal tests of piety. To these were added the strictest habits of temperance, and abstemiousness of every description. The degree of devotion was estimated by the privations submitted to, and the austerities that these anchorites prescribed to themselves. Long fasts and vigils were eagerly practised, and it was firmly believed that in so far as the corporeal senses were undulged and mortified, in the same degree did the soul partake of spiritual advantages. The Culdees were extremely useful in their age ; they widely propagated some knowledge of the christian precepts, and by exhortation and example, in some degree, mitigated the ferocities of a barbarous people, and thus have deserved the commendation of posterity ; but they were ignorant and unenlightened, saving in the tenets of religion ; they

were Celtic priests who had been bred in the kingdom, and who had never seen and had heard but little of the improvements in art, in science, and in all that civilises mankind, which were comparatively known and practised in other countries. Of confined minds, and unimproved by foreign intercourse, they never attempted to carry the present generation a step beyond the narrow limits of the past, in any species of national improvement; and they would have continued to go on in the same rude and unprogressive manner, from generation to generation, without once endeavouring to advance with other nations, or without being conscious that they were at all behind them. In process of time, the Culdees even degenerated from their primitive simplicity; and they gradually gave way, in several places, to the faith and the forms that began to prevail, and that were strongly supported by those in power, until the spirit of the age—the weakness incident to human nature—the terror of expulsion from their monasteries, and the urgent solicitations that were sedulously used, lessened, by degrees, the number of the ancient points of disagreement, and induced to a greater, if not to a total conformity with the then prevailing ecclesiastical discipline and ritual. In consequence of the continual oppressions and usurpations of the canons regular, supported by the popes and the patronage of kings, the Culdees rapidly diminished in number, and, after a tedious and severe struggle, seem to have totally disappeared in the thirteenth century.*

* See Sibbald's *History of Fife*, Chalmers' *Caledonia*, vol. 1st. and especially Dr. Jameson's *History of the Culdees*.

Queen Margaret.

Malcolm Ceanmore was of a warlike disposition. During the beginning of his reign he was occupied in establishing his throne on a firm basis; for being considered by his northern subjects in the light of an alien, since he had attained his throne by Saxon assistance, the turbulent clans were hostile to his supreme authority, and continually fomenting rebellion. But after he had subdued all internal dissensions he directed his attacks on the English territories. The Normans, under William, were justly considered as intruders; and the discontented Saxon nobles were constantly leaguings amongst themselves, and engaged the Scottish king in their behalf. He made several incursions into the north of England, and laid waste the whole country. On one of these occasions he brought away so many captives, that for many years they were to be found in every Scottish village, and even in every hovel.

After his marriage to a Saxon princess, Malcolm had still stronger inducements to hostility against the Norman dynasty. Edgar, his brother-in-law, being the lineal heir to the English throne, he made every effort, in conjunction with some of the most powerful Saxon nobility, to recover his rights. In pursuance of this purpose, he attempted to gain possession of Alnwick castle, but was killed there, in an ambush, along with his eldest son, Edward, about the age of sixty-nine years.

Malcolm was a magnanimous prince. He possessed great courage and steady perseverance in his purposes, and asserted the independence of his kingdom, during

twenty-seven years, against all the resources of William the Conqueror, and his successor.*

Queen Margaret only survived to hear of the death of her husband and her eldest son; she died in the castle of Edinburgh, on the 16th November, 1093.

The acquisition of such a princess as Margaret, brought with it many national advantages. She may be justly reckoned an extraordinary woman, and, considering the rude age in which she lived, as a moral prodigy. Subsequent to her marriage, there was beheld, for the first time in Scotland, a northern court, with the manners of the south. She introduced an elegance and splendour, hitherto unknown to the rude Gaelic chieftians, by dressing herself magnificently in rich garments of various colours, imported from foreign countries, and inciting others to follow her example. The state of the king was greatly augmented in his public appearances, by a more numerous retinue; and in private, by more sumptuous entertainments, and banquets served up in rich plate. She collected a number of females, of the best families, about her person, and instructed them in elegant embroidery and such accomplishments as were suited to their rank. The utmost decorum of manner, and the

* Malcolm Ceanmore and his family must be peculiarly interesting to modern Dunfermline. Here was the occasional royal residence of him and his queen, who was the tutelar saint of the Abbey; perhaps part of his children were born here, *i. e.* at the Tower-hill. His sons, especially David, granted large endowments to the Abbey; so that the family are like *Acir-looms* of the town, which are fondly cherished by one generation, and handed down to the veneration of the next. Every circumstance, therefore, in their history, having any relation to Dunfermline, ought to be preserved in a history of the town.

strictest decency of conversation, were carefully enjoined ; nothing unseemly was ever done or uttered in her presence.

Margaret exercised the most unbounded benevolence both in public and private. The poor were relieved, the naked were clothed, and numerous captives were released from their miserable bondage, by her bounty and interference ; yet there was no ostentation in her charity, nor any vanity in the exercise of her numerous virtues, for they sprang immediately from the heart, and were the genuine fruits of sincere piety.

In that age, religion, even in the purest heart and the most cultivated understanding, was mixed with much superstition and many unnecessary austerities. Even Margaret yielded to the spirit of the times, and perhaps went to too great an excess in her humiliation, and in her imitation of the ancient practices of the church. "She is said every morning to have prepared food for nine little children, all indigent orphans ; on her bended knees she fed them ; with her own hands she ministered at table to crowds of poor persons, and washed the feet of six every evening. While the king was busy in affairs of state, she repaired to the altar, and there with prayers and tears offered herself a willing sacrifice to the Lord. In the season of Lent, besides reciting particular offices, she went through the whole psalter, twice or thrice within the space of twenty-four hours. Before the time of public mass, she heard five or six private masses ; after that service she fed twenty-four persons, and then, and not till then, she retired to a scanty ascetic meal. She thus injured her health by her long vigils, fastings, and mortifications." These are no doubt shades in her character,

but they were the observances of the times, in the most unaffectedly religious characters.*

Queen Margaret was zealous, but not without knowledge ; she had studied the theological institutes, and was well acquainted with what was esteemed the orthodox practices of the catholic church in those days. It appeared to her that the Culdee clergy indulged in certain errors, inconsistent with the genuine canons of the church, particularly with regard to the time of observing *lent*. A famous conference on this subject, which was held between her and the Scottish clergy, is related by her confessor Turgot. The clergy were Celts, and of course did not understand the Anglo-Saxon language ; the queen spoke the latter without knowing a single word of the Celtic ; and Malcolm, who understood both, acted as interpreter. The meeting lasted for three days, during which the queen astonished the monks with the extent of her theological knowledge.

The influence that the gentle Margaret had gained over the rough mind of Malcolm, by her virtues and conjugal affection, is recorded by Turgot, " Malcolm, he says, respected the religion of his spouse, was fearful of offending her, and listened to her admonitions ; whatever she loved or disliked, so did he : although he could not read, he frequently turned over her prayer books, and kissed her favourite volumes ; he had them adorned with gold and precious stones, and presented them to her in token of his devotion."

After her death her body was conveyed to Dunfermline, and interred there, agreeably to what was ordained at the founding of the Monastery—that it was thenceforth to be the burial-place of the Scottish Kings.

David I.

ALEXANDER I., the fifth son of Malcolm and Margaret, although he displayed much energy in managing the civil affairs of his kingdom, and was hence called *the fierce*, yet was much devoted to the interests of the church. He was attached to learning; and was liberal in collecting relics, vestments, and books for the use of the clergy. His donations were ample to the convent at Dunfermline, and he is understood to have made very considerable additions to its buildings, which were begun on a small scale by his father. It is not very probable that any part of the remains of the monastery still to be seen, were erected in his time, as they exhibit marks of a latter style of architecture. Alexander died at Stirling, in 1124, and was interred at Dunfermline, where were the tombs of his parents.

David I. succeeded to the Scottish throne, and his reign began a new and splendid era in the civil and ecclesiastical government of Scotland. He was the Constantine of his age; and undertook and executed most extensive enterprises and reformati^ons, both regarding the number and extent of the sacred edifices, and the internal regulations of religious worship. Before the reign of Alexander, the ancient mode of worship was suited, in its simple forms, to the rude manners of the people; but David had long resided at the court of Henry I., where "his manners were polished from the rust of Scottish barbarity," and he had become enamoured of the magnificent structures, and the imposing forms of church service he had seen in England. The Culdees by this time had become remiss, in some places, in the performance of religious

worship ; at least they often refused to conform to certain regulations, which they were enjoined to practise. The king was a zealous partizan of the Romish observances ; and any deviation from its doctrine and discipline had his reluctant toleration. It should also be observed, that the kingdom had, at this period, received a vast accession of English, Norman, Flemish, and other strangers, who wondered no doubt at the paucity of religious establishments, and the poverty of those that existed, and who made invidious comparisons between what they had been accustomed to, and what they then beheld. David, in his new enterprises, was actuated by the most princely liberality ; all his conduct, as it regarded the interests of religion, seemed the result of magnificent conceptions ; and his plans were executed on the grandest scale. He did not circumscribe his zeal, and he could not fulfil the views of his policy by confining himself to one or two religious foundations, but he planted them in almost every district of his now extensive dominions, that their influence might be universally extended, and, like a chain of forts in a conquered country, might produce the same effects in the religious as those do in the civil world.

There cannot be any doubt, that David, besides being actuated by motives of sincere piety, had likewise in view the accomplishment of civil and political changes and improvements, which could not be effected so powerfully by any other means, than by numerous religious establishments. In England he had witnessed the extensive ameliorations produced in agriculture and other useful arts, by the enlightened influence and industry of the clergy, who were the depositaries of all the knowledge and skill of the age,

and the *media* through which it was extensively communicated; and he was anxious to avail himself of the same means of national improvement in his native dominions. With the same view he invited from the south a very great number of Anglo-Saxons and Normans of rank, to whom he assigned ample possessions, on which they settled with their various followers. The spirit of the times required these useful innovations: Scotland was from year to year acquiring a mixed population; and the national interest demanded, that it should be drawn out of the ancient Celtic tract.*

The following list will shew the zeal and industry which DAVID displayed in advancing the interests of the church.—“Before he ascended the throne, and while yet earl of Huntingdon, in England, he founded in the year 1113 a monastery of Tyrone monks at Selkirk: in 1128, after his accession, he translated them to Kelso. In 1128, he founded Holyrood-house, for canons regular. In 1140, the monastery of Lesmehago. In 1146, the Abbey of Jedburgh. He founded monasteries in Cambuskenneth, and in the Isle of May. He largely endowed the Abbey of Benedictines at Dunfermline; from whence he transplanted a colony of monks to Urquhart in Moray. He gave magnificent grants to the Abbey of Melross. He founded Cistercian monasteries at Newbattle; at Kinloss; and at Machline. He introduced Bernardine nuns into Berwick: and he founded convents for

* In the Library of the faculty of Advocates, there is preserved, a very elegant copy of St. Jerome's Latin Bible, in manuscript, beautifully illuminated. This Bible (according to an annexed note) is said to have been used in the church of Dunfermline in the reign of David I.

the same order at Three Fountains in Lammermuir, and at Gullan in East Lothian. He introduced into North Britain the Knights Templars, who acquired establishments at Temple, at Ballantraddock in Mid Lothian, at Oggerston in Stirling-shire, at Mary Culter on the Dee, at Aboyne and Talloch in Aberdeenshire, at Inchinnan in Renfrewshire, at St. Germain's in East Lothian, and at Ancrum in Roxburgh-shire. The Knights of St. John of Jerusalem also owed to him their introduction into Scotland, and their establishment at Torphichen."*

This lavish monarch likewise restored the bishoprics of Glasgow and Aberdeen; and he founded those of Dunblane, Brechin, Dunkeld, Moray, Ross, and Caithness. He, in his own life-time, saw the church—which he found in a mean and neglected condition—attain, through his means, an eminence and extent of influence, to which little could be added by his descendants. His successor, James I., is reported to have said, that "St. David was a sair saint to the crown:" but Chalmers justly observes, that "the experience of James did not enable him to reflect, that it was not so much the profusion as the policy of his predecessor, which had induced him to create so many bishoprics for the government of the clergy; and to found so many monasteries for the improvement of his people: neither did the intelligent James perceive, when he envied the opulence of David, that the rapacity of courtiers would, meanwhile, have seized what the clergy had improved, for their own benefit, indeed, but for the advantage of the nation."

The Priory founded by Malcolm, continued in this

See Caledonia, vol. i. p. 678.

state, during his own reign, and those of Donald Baan, Duncan, Edgar, and Alexander I., about sixty years. David, in the magnificence of his reforming spirit, converted it into an Abbey, and brought to it from Canterbury, thirteen monks of the order of St. Benedict, in addition to the thirteen Culdees of the Priory; and, influenced no doubt by filial veneration for its founders, and the affectionate recollections of early years, he heaped endowments on it in the most munificent degree.

It would be tedious and unnecessary to enumerate all the lands and other rights of property conferred on it, and to give a detail of the various sources of its revenue, and also of its numerous privileges as a religious establishment; but they were such as enabled it in after times, to acquire justly the reputation of being the most eminent Abbey in Scotland, for wealth, extent, and beauty.

The Chartulary of Dunfermline Abbey,* is the written record of its property, privileges, and possessions as a religious house, and is composed of transcripts from the original grants conferring them. It is a folio volume, consisting of 169 leaves of vellum, written in an infinite variety of hands, from the middle of the thirteenth down to the middle of the sixteenth century; containing above 600 deeds of different descriptions all arranged in the most irregular manner.

About the year 1231, in the reign of Alexander II. the abbot and monks signified to the pope, that they had formerly been thirty, but in future these were to be fifty; but the revenues of the monastery being in-

* Mr Dalrymple has, in his "Monastic Antiquities," published an analysis of the Chartulary, and from this very curious and interesting account, I have here taken such particulars as appear to be interesting to the general reader.

sufficient for the expence of receiving strangers, visitors, and the poor, they had been obliged to contract debts ; therefore, they besought the patronage of vacant churches, that the Abbey might not suffer from inability to support divine worship, and discharge the duties of hospitality.

About 1231, the Abbey had, at great expence, been enlarged by more elegant structures.

Pope Innocent IV., at the request of Alexander II., 1244, empowered the abbot to assume the mitre, ring, and other pontifical ornaments. The abbot, prior, and sub-prior, were the principal ecclesiastics.

In the same year, considering the excessive cold of the climate, the pope indulged the monks with the privilege of wearing caps, suitable to their order ; but they were notwithstanding, to preserve proper reverence at elevation of the host, and other ceremonies.

David I. granted to the Abbey, the whole wood necessary for fuel and building. Also, every seventh seal of those caught at Kinghorn, after being tythed. From Malcolm they had the half of the fat of the whales that were caught or stranded in the Forth, excepting the tongue. The Abbot had a ship that was exempted from duties. The monks had a right to the Queensferry, and ship of Inverkeithing, on condition that those belonging to the court, as also strangers and messengers, should be passage free. They had likewise the customs of vessels entering the harbour of Inveresk. They had houses, lands, annuities, salt-pans, and they obtained a coal-pit in 1291. They had one-eighth part of all fines for offences levied in Fife. They had the skins and fat of all animals killed at festivals in Stirling, and in the reign of Alexander III, they were entitled to certain duties

from the king's kitchen. The first ships arriving at Perth and Stirling, paid them five marks of silver yearly, for vestments.

The monastery had likewise a tenth of all the hunting between Lammermuir and Tay : a tenth of all the king's wild mares of Fife and Fotherif : a tenth of all the salt and iron brought to Dunfermline for the king's use ; and a tenth of all the gold that might come to him from Fife and Fotherif. They had a tenth of the can payable to the king from Fife, Fotherif, and Clackmanan, in grain, cheese, malt, swine, and even a tenth of the can of eels, and of all his lordships, in corn, animals, fishes, and money. The men belonging to the Abbey were exempted from labouring at castles, bridges, and all other works.

The abbot was superior of lands, the property of others, and received the resignation of his vassals sitting on their bended knees, and testifying all due humility. The monastery enjoyed full and unlimited power in exercising all the rights of property ; and it was invested with the formidable power of enforcing these rights by excommunication.

From the territory of the Abbey being a regality, the merchants and burgesses of Dunfermline might freely trade within its bounds ; but reserving to the king the great duties on hides, wool, skins, and other merchandises produced without the bounds.

From various passages in the Chartulary, it is evident, that if the lower order of peasantry were not actual slaves, they were but one degree removed from bondage. A man and his whole posterity could be gifted from one to another, like so many beasts of burden. The master was entitled to any acquisition the slave or bondsman might make, and to the property

he enjoyed. The right of property in such bondsmen, could equally be the subject of legal trial, as that in an animal, in a house, or an estate.

Pope Nicholas issued a bull, permitting the inhabitants of the diocese of St. Andrews, to use butter and other products from milk, without any scruple of conscience, during lent, when flesh is forbidden, oil of olives not being produced in the vicinity.

Usefulness of the Monasteries.

At this period of our progress in surveying ancient times, it is presumed, that a few observations on the *usefulness of the monasteries*, so numerous erected in Scotland, will not be deemed out of place.

1. Notwithstanding all the sarcasm and ridicule that the reformed authors have thrown on monks and monasteries, yet in the early ages of those institutions, and previous to the invention of printing, they were not only necessary to the times, but conferred the most important benefits on society at large. In the dark ages (justly so called), the monks were the sole depositaries of all the learning then known. Themselves excepted, all other ranks were sunk in the grossest ignorance, and had no desire for instruction, because they were insensible of its value. When, therefore a monastery or church was founded amongst a barbarous people, then truly, there was a light kindled in a dark place. Such a nucleus was attractive, and drew around it the neighbouring population, to whom it imparted warmth and illumination. It was like an oasis in the desert, the springs of which irrigated the arid waste, and produced verdure, foliage, and shade, wherever they flowed. The clergy suited their

ministrations to the circumstances of the population. They urged an impression of religion on their minds, pointed out what was vicious and what was criminal in human conduct, and explained the essential doctrines of christianity as then understood. Morality of life, and personal responsibility, were strictly enforced by those terrible denunciations, which were calculated to make an impression on an uncivilized people. The sacred abodes of the monks—their holy rites—their austere lives—their solemn threats, and the allurements they held out, had all a tendency to overawe the fearless—to arrest violence in its career—to control the powerful, and bring relief and succour to the oppressed. In this manner they smoothed by degrees the rough manners of the times, and introduced into social life, in the districts under their immediate influence, a certain degree of knowledge and civilization; and produced in the moral world, as striking amendments as were effected by their means on the surface of the wastes around them.

They were also careful in establishing schools in the villages which belonged to their establishment. The children of the wealthy were received and educated in the monasteries: thus there was kept up a succession of monks, who were properly educated, and attached from early youth to their present seminary.

2. The cares and labours of the monks were not confined to religion alone. They were the only historians, and poets, and musicians of the times; and but for them the chain of history would often have been broken, and posterity would have remained in utter ignorance of many great characters and important events, which occurred in the progress of nations. In the monasteries were kept registers and chronicles,

which recorded not only their own immediate affairs, but likewise the annals of national transactions. In the cloisters, the works of many ancient classic writers were preserved amidst the ravages of war, from utter extinction; and elegant copies of many valuable manuscripts were multiplied to posterity. In those abodes of learned leisure poetry, both sacred and profane was cherished, rhyme was invented, and the ancient lyrical measures of the Greeks and Romans, were accurately transmitted to posterity from century to century, until the grand era of printing commenced.

3. A knowledge of the *useful arts* was first communicated by the monks. To them Scotland is indebted more particularly for the introduction of agriculture, the most useful of all the arts.—In this they had the greatest portion of knowledge and experience—they had the greatest capital—they possessed the greatest number of mechanics, labourers, and slaves, and enjoying more security and exemption in wars, they were able to exert themselves with greater success. The lands belonging to the monasteries were either cultivated by their own retainers, or let out to others. Those which they held in possession were carefully managed, according to the most approved modes of husbandry then practised in more southern countries: the most perfect utensils were fabricated or procured: grains of various kinds, of foreign or distant growth, were imported and skilfully adapted to the different soils: by degrees the woods were felled—the marshes were drained—the wastes were brought under culture by the use of various manures—roads and bridges so essential to rural improvement were constructed, and the fields thus brought under tillage, were inclosed with hedges and sufficient wooden fences. The tenants of

the lands in lease, perceived the progress of all these improving innovations; they witnessed the plentiful returns which rewarded skill and industry; and self-interest, example, and good advice, slowly induced them to habits of imitation.

The monks were well acquainted with machinery, as then known. They erected wind and water-mills wherever they had lands: they had craftsmen of various kinds, who followed them from other countries; and, after villages and small towns had been erected, spread their various professions throughout the country at large.

The fruits indigenous in our northern climate, are very scanty and of inferior quality, and almost the whole of those that have been for centuries so extensively cultivated, and are now so common, were successively brought to this country from more genial climes, by the immigrations of those *religious*. Wherever the Romish religion prevailed, fruit was cultivated, not only as a luxury, but as an indispensable portion of human food. The long observance of lent, and numerous fast days, in which the use of flesh was forbidden in the calendar, rendered this and other substitutes absolutely necessary. The monks imported, in seeds or in cuts, fruits of the best kinds, which they planted around their monasteries, and trained with the utmost care. The remains of many of those orchards are still to be seen near the site of abbeys, and other religious houses, and the names of many of them still bespeak their foreign origin. Besides those, many culinary roots and herbs were brought from other countries, which added more variety and zest to the ordinary food. The monks and the wealthy were no doubt the original partakers of these luxuries;

but in the course of time they were generally extended over the country, wherever the situation would permit, till in our times, fruit and vegetables greatly augment the quantity of nutriment, and contribute to the pleasures of the table. While on this subject, allusion may be made to a part of the chartulary of Dunfermline, where mention is made of an indulgence granted by pope Nicolas, at the request of the bishop of St. Andrews, permitting them (the inhabitants of the town and diocese, including Dunfermline Abbey), the use of butter and other products from milk during lent. But for this notice we should not have imagined, that the bill of fare had been so austere circumscribed during that mortifying season.

For the reason already stated, the monks were likewise the great promoters of *fisheries*. Although at certain periods flesh was forbidden, fish was allowed at all times, and our modern fisheries may date their commencement from the introduction of the *canons regular* into Scotland. The native Celts had religious prejudices which prevented them from using fish as an article of food. They worshipped the spirits of the waters, and the finny race were thus, in some measure, held sacred, and protected by their superstition. The same prejudice against fishing, as a mode of employment, still exists in the highlands, and all the incitements and rewards held out by government, and the prospect of gain, had long but a feeble effect on the inveterate habits of this pastoral people.

4. The monasteries exercised benevolence and charity to their dependants and the poor. The ecclesiastics in those early ages were easy landlords, and conferred on their tenants constant exemptions from oppressive services, to which others were subjected. They like-

wise continued them in possession of their land from father to son, and from husband to widow, through several generations. To the poor they were nursing fathers, and at the gate of the monastery their daily wants were supplied; hence, at the Reformation, when this charitable supply was cut off, the poor were reduced to the utmost distress, until new arrangements were made for their relief.

5. *Trade and commerce* were first begun by the monks, in a country where they did not before exist. In the infancy of manufacture and commerce, the great defect is the want of capital. It is this deficiency which enables the rich and industrious nations and individuals to take the management and profit of trade. It was this principle that induced the religious houses to act as traders, when the merchants of Scotland were without the means of carrying on commerce, and when paper currency was unknown. The abbays had their ships—their harbours, and ports; whence they exported the rare products of the country, and brought back wine, spices, cloths, and such other commodities as were then held in estimation. But for their fostering care, commerce must have been entirely overlooked; as the barons and their retainers were too much occupied in war and hunting, to attend to an interchange of produce with other nations. In more quiet and secure times the example they had set was imitated—the spirit of trade was roused—the maritime small towns in almost every lowland district caught the spreading infection, and engaged more or less in this new enterprise; and from this monkish origin, commerce, feeble in its beginning, and slow in its progress, has attained its present astonishing magnitude.

Coin was almost solely confined to the possession of the monks; they were the principal holders of real capital, and were of course the only *bankers* of the times, and accommodated the wealthy with loans in specie, for which they took equivalent bonds on their property. Much of the territory they latterly possessed, was thus obtained by loans to the luxurious and the needy, and taking lands and tenements in satisfaction of debts. In course of time they were so much engaged in commerce—in manufactures—in fisheries, and in agriculture, that they were the only corporations, or *guild-brethren*, who had any great share of ready money. In short, the monks exerted themselves much to instruct and civilize the northern districts of the island—to rid the natives of their prejudices, and engraft new and useful habits—to point out new spheres of industry and public economy, and to direct and superintend their first attempts. They endeavoured to make them, as it were, a new people, with more enlarged ideas,—more varied employments,—more remunerating industry, and of course putting them in possession of a greater number of social and domestic comforts, than they had formerly enjoyed.

In the twelfth and thirteenth centuries, there were upwards of one hundred and ten monasteries and convents established throughout Scotland. These gradually operated a mighty change on the rudeness and ignorance of the old inhabitants; and the effects would have been much greater, and the progress more extensive, had not the wilful obstinacy and bigotted adherence of the Gæls to their ancient habits, obstructed improvements in the highlands,—and had not the continual recurrence of wars, attended with the most

dreadful desolations, retarded, and so often destroyed them in the low country.

This, though a just, is a bright view of the scenery; we shall afterwards have occasion to behold it under a more gloomy aspect.

The Canonization and Translation of Queen Margaret.

We have now to relate *the canonization and translation of queen Margaret*; circumstances which exhibit a strong proof of the superstitious veneration paid to her memory.

“King Alexander II. solicited the pope, that queen Margaret should be enrolled in the catalogue of saints; as her body had exhibited infinite miracles. But as no evidence of the facts had been given, the pope in 1245 issued a bull to the bishops of St. Andrews, Dunkeld, and Dunblane, commanding them to make strict enquiry into her life, merits, and miracles—to reduce what was proved to writing, attested by their seals—and to transmit it by a trusty messenger; that he might thence learn how far he could indulge the king’s request. The bishops accordingly proceeded to investigate the matter; but having neglected to record either the names or the words of the witnesses, the pope refused the king’s request. Some years afterwards, however, the same subject was committed to the charge of a cardinal, who corresponded with the bishop of St. Andrews concerning it; and the facts

being proved, she was canonized in the year 1250, or 51.* Her bones were then removed from the former sepulchre, to a more honourable place in the church. We learn from the chartulary, that, about the year 1231, the abbey had, at great expence, been enlarged by more elegant structures. Perhaps the eastern part of the church, destroyed at the Reformation, and on the site of which the present new church is built, was one of the structures here alluded to; as the style of of its architecture corresponded with that period; and as the new church had been built some years, the remains of the saint would be removed to that place in it contiguous to the altar, now esteemed the most sacred and honourable, where the solemn services were daily performed. This translation took place about one hundred and fifty-seven years after her death. The young king, Alexander III. and his mother met at Dunfermline, where they placed the remains in a golden shrine, magnificently enriched with precious stones. During the troubles of the Reformation, the coffer in which her head and hair were enclosed, was carried to the castle of Edinburgh, and from thence transported to the manor-house of the laird of Dury, who was a reverend father and monk of Dunfermline. After he had kept this religious pledge some years, it was in 1597 delivered into the hands of the Jesuites, missionaries of Scotland, who, seeing it was in danger of being lost or profaned, transported it to Antwerp. Her relics were kept in the Scots college at Douay, in a bust of silver.†

* Monastic Antiquities.

† Mr Dalry says he has been credibly informed, that the same portions which were carried to France in the 16th century, were exhibited at Douay, subsequent to 1770, consisting of part of the

If tradition be correct in pointing out the place of the second interment, there is then the means of ascertaining pretty accurately, the situation of the altar, and, of course, the boundary of the church on the east. This traditional tomb, or rather grave, lies immediately to the eastward of the new church. It is covered with a very ponderous block of marble, or rather limestone, which rests upon a larger slab of the same material. It is broken in four pieces, which, from its thickness, must have required extraordinary violence in the cause. Along the sides of this stone there are eight slight hollows, which, tradition says, are the marks made by the lamps that were kept continually burning on her tomb.

Destruction of the Abbey.

THERE can be no doubt that the buildings of the abbey would receive various additions from age to age, in proportion to the piety and zeal of the kings; and the decayed parts would be repaired according to the latest stile of architecture then practised. We are told that the first Alexander accomplished much. During the reign of the second, the "elegant structures," for the accommodation of fifty monks, probably consisted of the church destroyed at the Reformation, and the Frater-hall, or Refectory. At the latter end of the long and prosperous reign of Alexander III.,

skull cased in silver, and a quantity of auburn hair. They were lost in the confusion which attended the suppression of the Jesuits. Certain relics both of Malcolm and of Margaret are said to be preserved in the Escorial in Spain. *Monastic Antiquities.*

the abbey had probably attained to its utmost height of external splendour, as well as to its greatest degree of fame for devotion, and sanctity of monastic observance. In the year 1300, William, bishop of St. Andrews, in premising the great perfection of discipline, and the commendatory life and charity of the monks, gave them the vicarage of a church to render them still more fervent.

In the most unjust and bloody war which Edward I. carried on against the independance of Scotland, the monasteries specially shared his unhallowed vengeance. In 1303, returning southward from Kinloss abbey, he was at Dundee on the 20th of October; at Cambuskenneth on the 1st of November; and at Dunfermline on the 6th, where he remained until the 10th of February, 1304; and before the army left it they set it on fire. The following is the historian Mathew of Westminster's account of this barbarous outrage.

“Aberbrothick and Dunfermline were two celebrated abbeys; endowed in the richest manner, and possessed of the most splendid edifices. As for Dunfermline, its boundaries were so ample—containing within its precincts three carrucates* of land, and having so many princely buildings—that three potent sovereigns, with their retinues, might have been accommodated with lodgings here, at the same time, without incommoding one another. On account of its magnitude, the nobles of the kingdom were accustomed to assemble here, to devise plots against Edward: and, during war, they issued thence, and proceeded to

* A carrucate of land, according to Chalmers, was as much as could be tilled with a plough in a year. Twelve carrucates make one hyde

plunder and destroy the inhabitants of England. The royal army, therefore,—perceiving that they had converted the temple of the Lord into a den of thieves, and that it gave great offence to the English nation,—utterly destroyed it, by levelling all its splendid edifices to the ground ; sparing from the flames the church only, and a few lodgings for monks.”

Although after this destruction the abbey was rebuilt, and still continued eminent, yet it never again rose to the degree of its ancient grandeur. The battle of Bannockburn, by which Robert Bruce obtained the throne, was fought in 1314, and he had a son born in Dunfermline in 1324, twenty-one years after Edward’s spoliation, so that it would appear the buildings had been, in that interval, so far repaired, as to be fit for accommodating the queen and her household. Indeed Robert appears to have had a strong attachment to this place, as he afterwards fixed on it for his tomb.

The Residences of the Kings of Scotland.

It may not be improper here to make a few observations on the residences of the Kings of Scotland.

Prior to the reign of Malcolm III., the kings of Scotland always resided on the north of the Forth, because the Lothians were frequently held by the Saxons, and were often harassed by being the scene of war between the contending nations. Tradition and history agree in assigning Dunfermline as one of the principal abodes of Malcolm ; and the Queensferry being so named from the frequency of queen Margaret’s passage at this place, tends to confirm the general belief. She is said to have gifted the

lands of Muirhall, consisting of seventeen acres, for maintaining the passage. Towards the latter part of their reign, however, it appears that Edinburgh castle was their place of residence: there Margaret died, and the apartment was for ages afterwards sacred to her memory, and was called "the blessed Margaret's chamber. It was in Dunfermline that this princess obtained a refuge from calamity—a husband—and a throne, and these circumstances must have endeared it to her heart, and occasioned a predilection not to be forgotten.

After the accession of Alexander I. the kings were in the habit of making a temporary abode on both sides of the Forth, and in a variety of places. As yet there was no proper capital town, although Scone was reckoned a sort of metropolis, because there, were the kings solemnly crowned, and there, was placed the celebrated *fatal stone*, on which they were seated during the ceremony; but notwithstanding, there is no reason for believing, that this place was more favoured than any other, subsequent to the coronation.

In following the migrations of David I. we find him successively residing in a great number of places. In fact there is scarcely an ancient town in Scotland, or even in Cumberland, that cannot boast of his occasional residence. This virtuous and patriotic monarch delighted in being his own travelling justiciary. His love of justice, and his wish of being rather an admonishing father to his subjects, than a dictatorial tyrant, was an additional motive for him becoming acquainted with the local condition of every province; and hence acquiring a statistical knowledge which, at that period, could not otherwise be obtained. His English possession led him often

southward ; in the latter part of his reign he lived much at the castle of Roxburgh on the Tweed ; and he died in his own town of Carlisle, whence his remains were brought to be buried, with his parents and brethren, at Dunfermline.

Malcolm IV., resided often at Edinburgh, and frequently in the castle of Jedburgh, where he died ; and his remains were also brought to Dunfermline. William the Lion, generally lived at Haddington : but he frequently resided at Selkirk, where he had a *peel* or tower, and Etterick Forest to hunt in ; He died in Stirling castle, and was buried in the abbey of Aberbrothick, which he had founded. Alexander III. must have occasionally made Dunfermline his abode ; as in order to free his residence from the intrusions of the monks, he granted to the Abbey the lands of Dollar, in exchange for all the gifts, which they were wont to demand from his *kitchen*, and that of his queen. It has already been mentioned, that Robert I. had a son born in Dunfermline, (David II.) whence we may infer his temporary abode here.

It was comparatively late before Edinburgh became the acknowledged capital, and can scarcely be dated earlier than the James'.

There is no doubt that James IV. occasionally resided in Dunfermline, as the palace was built, or at least enlarged by him in 1500, after he had been twelve years on the throne. It was likely in his new built palace, that he was carousing when the old song was written,—

The king sits in Dunfermling toun.
Drinking the blude-red wine,
O where will I get a gude sailor,
To sail this ship of mine.

James was more given to love than wine, and Dunbar's poem, entitled, "*The Tod and Lamb; or, the wooing of the King when he was at Dunfermling,*" arose from a libertine prank, that took place on one of his visitations.* With James the VI., Dunfermline was a domicile.

The Scottish kings posterior to Malcolm, had castles scattered throughout all their dominions, in which they resided alternately. A great part of their revenue consisted of payments in kind, the products of the soil, as coin was little in use. They had lands every where which were cultivated by their tenants, servants, and slaves: they sometimes made a general circuit of the kingdom, and administered justice in person: they often secured the affection, or overawed the rebellious spirit of their subjects by an occasional abode amongst them; and it was therefore necessary often to change their habitation, and to consume their revenues on the places that produced them.

Scotland in the fifteenth century.

We have, in very remote periods no *data*, by which to judge of the condition of provincial towns, excepting incidental descriptions of the state of Scotland in

* In 1509, James the IV. prevailed on the pope to confirm the donation of the arch-bishopric of St. Andrews, along with the abbey of Dunfermline, to Alexander his natural son; and he next entreated the pope to add to these the Priory of Coldingham. This young pluralist was slain with his father at Flodden field, at the age of twenty-three. In 1526, another abbot of Dunfermline (for the clergy were then militant) was killed in a battle fought near Linlithgow, between the parties of Angus and Lennox. Angus, after the victory, marched to Fife and pillaged Dunfermline Abbey.

general, which in the beginning of the fifteenth century was certainly very wretched and low in the scale of civilization. The kingdom was making but slow advances from a state of barbarism. The almost continual wars between England and Scotland after the death of Alexander III. threw the country a century behind, in the march of national improvement; and, during that reign, Scotland abounded more in arts and manufactures, than at the accession of James the First. The description of Scotland, even in the latter reign, by an intelligent traveller, Eneas Sylvio, afterwards pope Pius II., gives a melancholy picture of the country.

“Concerning Scotland, it is a cold country, fertile of few sorts of grain, and generally void of trees, but there is a *sulphureous stone* dug up, which is used for firing. The towns are unwall'd, the houses commonly built without lime, and, in villages, roofed with turf; while a cow's hide supplies the place of a door. The commonalty are poor and uneducated; have abundance of flesh and fish, but eat bread as a dainty. The men are small in stature but bold; the women fair and comely, and prone to the pleasures of love; kisses being there esteemed of less consequence than pressing the hand in Italy. The wine is all imported; the horses are mostly small ambling nags, only a few being preserved entire for propagation; and neither curry-combs nor reins are used. From Scotland are imported into Flanders, hides, wool, salt-fish, and pearls. The country is divided into two parts, the cultivated lowlands, and the region where agriculture is not used. The wild Scots have a different language, and sometimes eat the bark of trees. Coals are given to the poor at the church doors, by way of alms, as the country is stript of wood.”

Even in the best parts of Scotland, the inhabitants could not manufacture the most necessary articles. Flanders was the great mart in those times, and from Bruges, chiefly, the Scots imported even horse-shoes, harness, saddles, bridles, cart-wheels, and wheel-barrow, besides all their mercery and haberdashery. In the principal towns there was a greater degree of civilization, than in the country parts; but the towns were few, and their population small in number. Even Edinburgh, at this period, contained only four thousand small wooden cottages, covered with straw, and the inhabitants hardly exceeded 16,000.

The royal power was weak, and every great baron was a king in his own domain. The military force of every shire, and the greater part of the civil jurisdiction were in their hands; and the smaller barons were attached to them by various ties, and ruled, at their pleasure, the burghs, which were always under the influence of some neighbouring chief family; and the population, being grossly ignorant, neither knew nor cared about civil liberty.

In the country the peasants were, in fact, the slaves of the barons. The term of *husbond* implies, that the farmers were bond slaves of their lord's house, or fixed to his domain. Their *husbond lands*, or farms, were divided into tillage or pasturage; they were always small, consisting of a few acres only, and held by the year, or, at the most from four to five. Of course there was no inducement to improvement, either on the ground or in the dwellings; and the cottagers were nearly as rich as the farmers.

In the towns, there was no person possessed of any capital; of course there was no manufacture, nor any spirit of enterprise, and little advance of population

during several centuries. In this state Dunfermline and other Scottish towns of more early origin continued until the union of the two kingdoms; which salutary measure, engrafting Scotland as part of the empire, gave a stimulus which created new energies, the happy effects of which we experience in modern times.

Froissart says, that in 1385, when king Richard II. and his lords left Edinburgh, "they went to Dunfermline, a tolerably handsome town, where is a large and fair abbey of black monks, in which the kings of Scotland have been accustomed to be buried. The king was lodged in the abbey, but, after his departure, the army seized it, and burnt both it and the town."^{*} Froissart must here be mistaken, (as he often is when treating of Scottish affairs), for it rather appears from the old English and Scottish accounts of this mad expedition of Richard, that he did not carry the war beyond the Forth; being recalled into England by an irruption of the Scots into his own territories, by the western marches. At this period Dunfermline could not be a tolerably handsome town, but only a sorry wooden village belonging to the monastery.

All the towns on the territories of abbeys, held of them as regalities. When the village adjoining to an abbey attained to any considerable size, the monks erected it into what they called a *burgh*, (nostrum burgum) and conferred on it lands and privileges. It cannot be ascertained at what period Dunfermline had this honour granted to it; but there is direct evidence from a charter, that it was as early as 1363. This is a charter of David II., in the thirty-fourth year of his reign, to the monastery of Dunfermline, in favour of

Froissart's Chron. vol. 7. p. 69.

their burghs of * Dunfermling, Kirkcaldie, Mussilburgh, and Queensferry. It was James the VI. who constituted the town a *royal burgh*, in the year 1588; and in his charter, which is termed a charter of *confirmation*, is ratified one, granted by George Durie, arch-dean of St. Andrews, and commendatory of the monastery of Dunfermling, to the town, dated 1549. This charter of George Durie's ratifies former deeds, granted by former abbots; and that of king James confirms the whole.

Maister Robert Henryson.

Scotland has in every age produced her share of poets; and, in the fifteenth century, there flourished several who deserve to be called eminent. Amongst these, Dunfermline had the honour, if not of producing, at least of possessing *Robert Henryson*.

In *Dunbar's Lament for the Deth of the Makkars*, or poets, he says—

“ In Dunfermline Deth has thae Broun,
With gude Maister Robert Henrysoun.”

Of *Brown* nothing is with certainty known. Lord Hailes says “ In the Banatyne M. S. there is a poem of “*A judgement to come*,” by Walter Brown, probably the person here meant. The poem has little other

* The Cocquet, or seal of the Regality, along with another of equal antiquity, in good preservation, engraven on copper, and fully as old as the fourteenth century, were recovered at Dunfermline, and deposited in the Advocates' Library, by John Graham Dalryell, Esq.

merit besides that of a pious intention. The following stanzas may serve as a specimen of the poet's manner and style."

"Ye men of Kirk that care has taen,
Of saulis for to wetche and keip,
Ye will be tynt, and ye tyne ane,
In your default, of goddis scheip;
Be walkand ay that ye nocht sleip,
Luke that your bow be reddy bent,
The wolf about your flock will leip,
Ye mon make compt at jugement."

"Be gude of lyfe, and bissie ay,
Your gude examples for to schaw,
Stark in the faith, and lake alway,
That na man cryme unto you knaw.
Let ay your deed follow your saw,
And to this taill ye tak gude tent,
Say weil, but *doweil*, is nocht worth a straw.
For you to schaw in jugement."

Of *gude Mr Robert Henryson*, it is certain that he was "*Schol-maister of Dunfermling*," and probably preceptor of youth in the abbey; but the time and place of his birth, and the period at which he died, are unknown. He flourished towards the end of the fifteenth, and the beginning of the sixteenth century, in the reigns of Henry the VIII. of England, and James the IV. of Scotland. He reached an advanced period of life, and died of a dysentery.* His merit as a poet

* There is an anecdote, here, relative to this disease, of which the poet died, which, from all the circumstances, appears to be genuine. The dysentery in the case of Henryson, having become excessive, a *wise auld wife* advised a cure for the "*gude scholmaister*," which was, to go into his garden, where grew a mountain ash, or

is eminent, and his genius was peculiarly adapted to didactic poetry, conveying to the mind important truths and moral lessons in an alluring manner. He successfully attempted various modes of composition, and his conceptions as a poet, and his skill as a versifier, were scarcely inferior to any which that age exhibited. His longest poem is "*The Testament of the Fair Cresseide*;" suggested by the *Troilus and Cresseide* of Chaucer. "This production," says, Dr. Irving, "contains many strokes of poetical description, which a writer of more than ordinary genius could only have produced. Propriety, it must be admitted, is frequently violated; but the beauties of the work are more than sufficient to counterbalance its deformities." He wrote a number of fables in verse, which convey useful lessons, but are rather prolix; of which perhaps the apologue of "*The Borromstoun Mous, and the Landwart Mous*," may be regarded as the most successful. The most beautiful of his little pieces is a pastoral entitled, "*Robin and Makyne*," which displays much of genuine nature in the sentiments, and of sweetness in the versification. The *Abbey Walk* is a poem full of serious reflection, inculcating submission to the awards of providence; and as there can be no doubt that it was composed within the precincts of Dunfermline Abbey, we shall give it a place here.

rowan tree, as it is called in Scotland, and to walk nine times round about it, saying at the same time,

Rowan-tree, rowan-tree,
Come and bring a cure to me.

To which the incredulous poet replied, "Grizel, we are now sitting at this table, and I may just as weel gang round it, and say,

Aiken boord,—aiken boord,
Gar me * * * *

Catera desunt; the reader may supply the rhyme.

* In his lives of the Scottish Poets, Vol. I.

The Abbey Walk.

I.

Allone as I went up and down
 In ane abbay was fair to se,
 Thinkand quhat consolatioun
 Was best into adversitie;
 On caiss I kest on syd myne ee,
 And saw this writtin upoun a wall,
 Off quhat estait, man, that thou be,
 Obey, and thank thy God of all.

II.

Thy kindome and thy grit empyre,
 Thy ryaltie, nor riche array,
 Sall nocht endeur at thy desire,
 Bot, as the wynd, will wend away;
 Thy gold and all thy gudis gay,
 Quhen fortoun list will fra the fall:
 Sen thou sic sampillis seis ilk day,
 Obey, and thank thy God of all.

III.

Thocht thou be blynd, or haif an halt,
 Or in thy face deformit ill,
 Sa it cum nocht throw thy defalt,
 Na man suld the repreif by skill.
 Blame nocht thy Lord, sa is his will;
 Spurn nocht thy fate against the walk
 Bot with meik hairt, and prayer still,
 Obey, and thank thy God of all.

IV.

God of his justice mon correct,
 And of his mercie petie haif;
 He is ane judge, to nane suspect,
 To punciis synfull man and saif.

Thecht thou be lord attour the laif,
 And eftirwart maid bound and thrall,
 Ane pure begger, with skip and staff,
 Obey, and thank thy God of all.

V.

This changeing, and grit variance,
 Of erdly staitis up and down
 Is nocht bot casualtie and chance,
 As sum men sayis, without reassoun.
 Bot be the grit provisione,
 Of God aboif that rewell the sall;
 Thairfoir evir thou make the boun,
 To obey, and thank thy God of all.

VI.

In welth be meik, heich not thyself;
 Be glaid in wilfull povertie;
 Thy power and thy warld's pelf,
 Is nocht but verry vanitie.
 Remember him that deit on tre,
 For thy sake tastit the bitter gall;
 Quha heis law hairtis, and lawis he,*
 Obey, and thank thy God of all.

The Royal Tombs.

The sacred isle of Iona was originally, and for many ages, the place of sepulture of the Scottish kings and chieftains; but Malcolm III. appointed Dunfermline to become the future cemetery of himself and his

* Who raises the humble, and brings down the high.

successors. It is generally agreed amongst historians, that the following royal remains were interred here.

1. Malcolm III. (Ceanmore)
2. Margaret his queen.
3. Prince Edward, their eldest son.
4. King Edgar,
5. Alexander I. } other sons.
6. David I. }
7. Malcolm IV. (David's son.)
8. Alexander III.
9. Robert Bruce, I.
10. Elizabeth, his queen.

Among other nobles and abbots, the earl and countess of Athole, in the reign of William, and Randolph, earl of Moray, nephew of Robert Bruce, were buried in the eastern part. Robert Bruce gave the church of Kinross and the chapel of Orwell to the monastery, in honour of his ancestors that were buried at Dunfermline, and on account of his own sepulture, "which," says he, "we have specially appointed to be there."

According to Fordun, he was interred in the middle of the choir. John Barbour thus describes the burial.

They have had him to Dunfermline,
And him solemnly yerded syne,
In a fair tomb into the Quire,
Bishops and Prelats that were there
Assolizied him, when the service
Was done, as they best could devise,
And syne upon the other day,
Sorry and wo they went their way;
And he debowelled was cleanly,

And also balm'd syne full richly,
And the worthy Lord of Douglas
His heart as it forespoken was,
Received has in great daintie,
With fair and great solemnitie.

The spot that was pointed out as the burial-place of the kings, previous to the erection of the present New Church, was in what was called the *psalter* churchyard, and was covered with six very large flat stones, placed close together. One of them was larger than the rest, being upwards of nine feet in length, and of a proportionable breadth. This was supposed to be the tomb of Robert Bruce ; and in the year 1807 it was laid open, in the presence of a learned antiquarian, who, in his *Monastic Antiquities*, has given a particular description of the operation and its result.

" In what is now denominated the Psalter Churchyard, a space which formerly constituted the floor of the eastern part of the abbey, are six flat stones, of large dimensions, all adjoining and disposed in two parallel rows. Under these, according to history, and also tradition, the bodies of as many kings were deposited : here, likewise, the great altar is supposed to have stood ; being close to the place of interment. But notwithstanding positive assurances of such facts, which, to a certain extent, are confirmed by the chartulary, as will afterwards be observed, they have sometimes been called in question ; on which account it was lately considered peculiarly interesting to ascertain whether any relics of the tombs or repositories of the royal remains might still be extant. Therefore, having previously obtained the acquiescence of those who could have opposed the research, the middle stone of the west row, being the largest, was removed early

on the morning of the 28th of July, 1807. An early hour was preferred, on purpose to prevent interruption; for the walls surrounding the Psalter churchyard were insufficient to guard against the intrusive curiosity naturally expected on the occasion.

The earth immediately below the surface, and even to the depth of two or three feet, had the appearance of having been dug before, though perhaps at a remote period, and nothing whatever was found among it, excepting a few human bones, brittle and rotten. Under this, however, about four or five feet from the surface, a coffin, rudely built of small irregular pieces of sand-stone, along with a scanty portion of lime, and covered in the same manner with similar materials, was found, containing the skeleton of a full-grown person, pretty entire. Its position was not directly below the large stone, but one half of the length further west. It lay among soft humid clay, completely filling the coffin, from which the bones had imbibed as much moisture, that, on lifting a broken one, the water poured from the lower end, as on squeezing a sponge. The head, or upper part of the coffin, towards the west, was contracted into narrow compass, just admitting the skull, which was quite fresh, and the teeth sound.

This coffin had certainly never been opened, and I am inclined to ascribe its structure to a more ancient date than the decease of the kings whose bodies are said to be deposited in the abbey; for I do not conceive that any of them are contained in it.—All the bones were returned to their original situation, and the pieces composing the top of the coffin put over them.

The morning, by this time, being far advanced, the whole excavation was filled up, and the covering re-

placed ; which operation, as well as removing it, was a matter of considerable difficulty, as it is above nine feet long, more than one half as broad, and several inches thick.

I have since been informed, that some time afterwards, when the rain had washed among the rubbish where the earth was thrown out, a leaden plate was found, with a lion engraved on it, surrounded by *Robertus Dei Gratia Rex Scotorum*. It is now in the possession of the Earl of Elgin.

Although it is possible that these places have been previously explored, it may be in quest of treasure, and the search on this occasion proved unsuccessful, it would be desirable to resume it at a future period, and then it should be carried to a much further extent.

I do not affirm that the royal remains will be discovered ; because, in opposition to general belief, I must acknowledge myself induced to suspect, that they were deposited in tombs standing above the large flat stones, or, at least, that all were not interred below them ; and that these tombs were destroyed in the general wreck of the abbey.—As abbots were commonly buried near the great altar, or in the choir, and often with crosiers and jewels of value, it is not unlikely that some such relics of antiquity might be found, and also inscriptions which would usefully illustrate the history of Scotland.

The tomb of Robert I. is said to have stood a few yards south-west of the spot examined ; but notwithstanding the quantity of iron which, we are told, was used in its structure, all traces of it are equally obliterated as of the rest. Several years ago, on digging a grave immediately in the vicinity, small fragments of white marble, still bearing the remnants of gilding,

were found ; and also portions of a softer stone, which had been ornamental mouldings. Two of the former were shewn to me in Dunfermline, and there is a third in the museum of the Scottish Antiquarian Society, where it has hitherto been erroneously understood as having belonged to the tomb of Malcolm Ceanmore. I was informed that one fragment had a lion sculptured on it.

In the course of the preceding research, on the 28th of July, the square flat red bricks, anciently covering the floor of the abbey, were turned up. Others are met with, of various colours ; and pieces of painted glass are also sometimes discovered.

The whole of this part of the abbey is covered with rubbish, to a considerable depth from the surface ; but whether from the falling in of the roof, or by gradual accretions otherwise, I am ignorant.—A few individuals now employ it as a cemetery."

Since that period, in removing the rubbish and levelling what was called the Psalter Churchyard, a great number of very decayed bones were every day dug up, which must have belonged to a very ancient date. Several stone coffins were also discovered, of the usual size ; which had uniformly a round receptacle for fitting the head : some of these were formed of one stone ; but more frequently were composed of several pieces, very neatly put together. In these coffins, generally, nothing was found but a very small quantity of dust. In one of them, indeed, there was a bit of very decayed leather : this must have belonged to a monk, posterior to the year 1244 ; " at which period, Pope Innocent IV. considering the excessive cold of the climate, indulged the monks with the privilege of wearing caps, suitable to their order : but they were,

notwithstanding, to preserve proper reverence at elevation of the host, and other ceremonies.

Contiguous to the tomb of king Robert, there were found, at some depth in the rubbish, several fragments of black and white marble, adorned with elegant mouldings; and some portions of them had been gilded. amongst other ornaments of stone, was a small sculptured head, with a crown upon it, of elegant execution; the stone is of a soft kind, and had received some injury. But fewer curious relics were found; in any part of this ground, than might have been expected; and their scarcity must be attributed to former depredations, and to the casualties of time.

The Reformation.

THE advantages which Scotland derived from the establishment of the monasteries, have been formerly described. They continued for several ages to be attended with the most salutary effects, both in a civil and religious view. For one, it is certain, that the abbey of Dunfermline, upwards of two hundred years after its establishment, was renowned for devotion and sanctity of manners, as has been already alluded to. The corruption of the religious houses took place after a greater population and an increase of trade had produced more wealth and luxury; and, as the historian Major wittily remarks, "It was devotion that produced opulence, but the lewd daughter strangled her parent."

But in the lapse of ages, the religious houses degenerated from their original purity and usefulness.

The lands whence they derived their revenues, although at first of little value, were rendered very productive under their skill and management. The monasteries, of course, became rich; and their desire of wealth grew greater in proportion to the amount they were from time to time accumulating. When avarice became predominant, the monks had numerous methods of gratifying it, which could be practised with impunity. Having become wealthy, they became luxurious; and, instead of performing their various religious duties with punctuality, they indulged the grosser appetites, and all their energies were weakened by habits of indolence. The sacred services were performed with the utmost carelessness and apathy; private studies became, in a great measure, neglected; and ignorance, to a most incredible degree, began to prevail in the sanctuaries of learning. The higher dignities of bishop, abbot, and prior, which ought to have been the rewards of superior learning and piety, were greedily coveted by these altogether unworthy of such important trusts; and were too often bestowed on men of rank, who were notorious for their ignorance, and infamous for their vices. Pluralities of benefices were conferred on the most worthless individuals, if of royal or noble connection; an insatiable thirst for wealth characterised all ranks of the clergy; and the ordinary monks and friars imitated the manners and vices of their superiors.

The rapacious spirit of the popes and the higher clergy had, for a long time previous to the Reformation, become intolerable all over Europe. There were no bounds set to their avarice, but the absolute inability of the people to comply with their multiplied exactions. They had, in this country, monopolised to themselves more than one-third of all the landed

property in the kingdom; and they seemed anxiously desirous of appropriating still greater possessions. Such was their spiritual power over the minds of men of all ranks in society, that the Reformation did not break out until the burden was beyond all human endurance; and the people became zealous to free themselves from bondage, perhaps, more from extreme sufferings and the efforts of despair, than from religious principle, or the conviction of truth.

The conflagration which Luther kindled in Germany, was not long in extending itself to Scotland. All the causes which, in other states, afforded popularity and interest to the doctrines of the Reformation, were experienced in this nation. Those causes partly consisted in the Romish corruptions, with regard to theology—to ecclesiastical forms, and to the manners of the clergy. The consideration of particular abuses and errors, led to the discovery of the defects and infirmities of the whole system. Provoked by opposition, and allured by the love of truth, perhaps even impelled by pride, men anxiously inquired, not only into the external rites of the church, but into the authority for its doctrines and its dogmas. These were eagerly scrutinised, and its corruptions and weaknesses soon roused indignation and contempt.

This great event, or rather series of the most important national transactions, kindled in the breasts of all ranks of men an enthusiastic fervour, which could not be allayed until much public disturbance had taken place, and many excessive outrages had been committed. It was a grand moral revolution; which, during the period of its fermentation, excited all the violent passions of the human breast. There was a desperate struggle betwixt two powerful parties;—

between those who were in possession, and those who wanted to dispossess them. The interests which each party had at stake were of all others the most important to mankind ; comprehending, in the one case, all the wealth and power, which to ambitious minds are so desirable ;—and involving, in the other, what were deemed of still higher magnitude,—the very essentials of religion ; and, of course, the salvation of the age and of posterity. When religion is intermingled with civil contentions, the struggle always assumes a fiercer character : and although a contrary effect might be expected, such has uniformly been the result. In such a situation, and in that age, mutual excesses were to be looked for ; and were perhaps, on some occasions, unavoidable. The bands that restrain society at large are, in such times, partly loosened ; and advantage is taken of the interval of anarchy to gratify private revenge,—and to indulge, with too much impunity, all the vicious propensities of nature.

The chiefs of the Reformation were possessed of the greatest energy of character ; and their determined fortitude was not to be daunted by any adversary, however so audacious—or by any opposition, however strong protracted. The magnitude of the object that filled their minds, and the glorious effects they anticipated, were sufficient to excite the most strenuous exertions, and to make them overlook every sacrifice which might be necessary to the cause. When we reflect, indeed, upon the number and the inestimable importance of the advantages which were ultimately obtained by the Reformation, our wonder arises—how they were obtained at so easy a rate ; and, instead of attaching blame to those truly patriotic religionists—for a rude-

ness of manner that was owing to the age—for a fierceness of measures which were necessary to be adopted against a still fiercer adversary—and for certain excesses, which are more to be regretted than absolutely condemned,—they are entitled to the warmest gratitude of the latest posterity ; and a monument ought to be erected to their memory.

It was at Perth, in 1559, that the rage of the reformers against the Romish idolatries first vented itself in the demolition of the churches, when the public mind was in a state of much irritation. John Knox arrived in Scotland, from Geneva, in compliance with a very pressing invitation, that had been sent to him from the leaders of the Protestants. The people were prepared for every thing that was violent. Knox, in a sermon, directed all the strength of his eloquence against the enormities of the church; and the people, irritated to the last degree against the abomination of idolatry, determined on destroying the images, and the temples that contained them. After the sermon, a priest most imprudently proceeded to say mass ; and, opening a case, displayed the images of the saints. In a moment the altars and images were demolished, and the monasteries of the Grey and Black Friars were attacked and destroyed. Nor was the wealth contained in them accounted more sacred. It was either seized by the invaders, or appropriated to the poor, by the direction of the preachers. The profuse abundance of stores, which the ecclesiastics had provided for convenience and luxury, the multitude of their vessels of gold and silver, and the costly magnificence of their beds and furniture, were reproached to them as unbecoming the condition of men who professed mortification and poverty.

The example of Perth was followed by Cupar in Fife, and the church there, with its altars and pictures, was soon defaced. Knox next proceeded to Onchuil and Anstruther, where he told the people in his discourses, that, on the one hand, there were before them idolatry and servitude; and on the other, victory and death: that, putting their swords in their hands, it was now their business to build up the fabric of their religion, or to fall like men. Moved by his exhortations, the people, in the excess of their fury, proceeded to pull down the altars and images of their towns, and to demolish all the other monuments of idolatry. At Anstruther, where he preached, the people exercised the same violence. At St. Andrews this undaunted apostle of reform mounted the pulpit of the cathedral, and harangued the people, on that portion of the gospel relative to the ejection of the buyers and sellers from the temple. The people quickly inferred from his discourse what they reckoned their duty; and commencing their ravages, instantly divested all the churches of their ornaments and grandeur, and the monasteries of the Franciscan and Dominican friars, were levelled to the ground.

The rage for demolition was contagious. At Scone, the palace and abbey were destroyed by the furious people, notwithstanding the efforts of their leaders, and even of Knox, to restrain them. The churches of Stirling next fell sacrifices to this wanton spirit of destruction, and the beautiful abbey of Cambuskenneth was at the same time reduced to ruins. From Stirling the Congregation marched to Linlithgow, where they indulged in the same havoc; and then advanced to Edinburgh, where, whatever was sacred in the monasteries was destroyed, and whatever was valuable was taken away as spoil.

*Dunfermline Abbey and Church: most full a sacrifice,
and were destroyed, according to Lindsay, on the 28th of
March, 1560. This was the second time it had been
demolished by violence; and, since that period, the
wasting lapse of time—the neglect of past ages—and
the dilapidations occasioned by modern improvements,
have left only a few mouldering ruins; the melan-
choly fragments of which convey but a faint picture
of its former magnificence.*

In 1561 an ardent desire being urged by the reformers to the council of the estates, that all the monuments of idolatry which remained, should be utterly destroyed, the fullest approbation was given to it. An act was accordingly passed, which commanded, that every abbey church, every cloister, and every memorial whatsoever of popery, should be finally overthrown and demolished; and the care of this popular employment was committed to those persons who were most remarkable for their keenness and ardour in the work of the Reformation. Its execution, in the western counties, was given in charge to the earls of Arran, Argyle, and Glencairn; the lord James Stewart attended to it in the more northern districts; and in the inland divisions of the country, it was intrusted to the barons, in whom the Congregation had the greatest confidence. A dreadful devastation ensued. The populace armed with authority, spread their ravages over the kingdom. It was deemed an execrable lenity to spare any fabric or place where idolatry had been exercised. The churches and religious houses were every where defaced, or pulled to the ground; and their furniture, utensils, and decorations, became the prizes and the property of the invaders. Even the sepulchres of the dead were ransacked and violated. The

libraries of the ecclesiastics and the registers kept by them of their own transactions and of civil affairs, were gathered into heaps, and committed to the flames. Religious antipathy, the sanction of law, the exhortations of the new clergy, the hope of spoil, and, above all, the ardour to put the last hand to the Reformation, concurred to urge the rage of the people to its wildest fury.

These unfortunate excesses cannot be justified, but they may be palliated. In such times moderation was very difficult to be practised ; and it is unfair to load with invective, and every scurrilous epithet, the persons who are imagined to have caused the destruction of the magnificent ancient edifices. The antiquary may sigh over the venerable ruins, and deeply regret the melancholy ravages occasioned by a zeal that was certainly intemperate and mistaken : but when he looks on the unassuming churches that occupy their place, and reflects on the privileges he enjoys in modern times,—he should suppress indignation, and indulge every sentiment of gratitude.

After the treaty of Edinburgh in 1560, the Reformation in Scotland was fully confirmed. Protestant ministers were chosen to preach the gospel in the principal towns throughout the kingdom. John Knox was called to discharge the pastoral functions at Edinburgh ; Christopher Goodman, at St. Andrews ; Adam Herriot, at Aberdeen ; John Row, at Perth ; Paul Methven, at Jedburgh ; William Christison, at Dundee ; David Lindsay, at Leith ; and *David Ferguson, at Dunfermline*. Five superintendants were likewise elected to preside over the ecclesiastical affairs of particular provinces and districts :—namely, those of Lothian, Glasgow, Fife, Angus, and Mearns, and Argyle and

the Isles. This inconsiderable number of ministers and superintendents, gave the beginning to the Reformed Church of Scotland!

Temporality of the Abbey.

When the monasteries were dissolved by parliament in 1760, Secretary Robert Pitcairn was appointed Commendatory of Dunfermline. George Dury, arch-dean of St. Andrews, was the last abbot. Pitcairn died in 1584, aged sixty-four, and his tomb is still to be seen in the old church.*

According to the statement given in the year 1561, the annual revenue of the abbey at the Reformation, was as follows :—

SCOTS.					
Money,	£2513 10 8				
	Chalders.	Bolls.	Firlot.	Pecks.	Lippies.
Wheat,	28	11	1	0	0
Bear,	102	15	1	3	
Meal,	15	0	0	0	0
Oats,	61	6	2	0	0
Horse-corn,	21	1	1	0	0
Batter,	34 stones.				
Lime,	19 chalders, 15 bolls.				
Salt,	11 ——— 8 ———				
Capons,	374				
Poultry,	746				

* A house that belonged to him in the Maygate, is yet in good repair, and is now the property of Mr Sutherland. The following inscription is carved in stone over the street door.—

SEN. VORD. IS. THERALL. AND. TROCHT. IS. FRE.

KEIP WEILL. TRY. TONGE. L. COINSEIL. THE.

A sage and prudent advice, worthy of a discreet *Secretary*.

The temporality of the church, with different exceptions, was annexed to the crown by act of parliament in 1587. The abbey of Dunfermline having been exempted, was made a temporal lordship by James VI. and bestowed by him on his consort, queen Anne of Denmark, as a morning gift on his marriage at Upsal in Norway, in 1589. This gift was ratified by parliament, in 1593; and in 1612 it likewise confirmed an infestment by James, conveying the lordship to the queen, and to the heirs of her body by him.

The monastery possessed the powers of a free regality, and these continued with the queen. This jurisdiction extended not only to civil cases arising within the lordship, but also to capital crimes.

Many volumes of the records of this judicature, covered with dust, were some years ago found in a garret in the town. The date of the oldest does not ascend higher than 1582, during the reign of James VI. and the last comes down to the 18th century. There are several instances of capital sentences pronounced on criminals by the bailie of regality. In 1587, Hew Watt, vagabond, was convicted of stealing cattle, and condemned "to be hanget to the death on Baldries gallows, or ellis drownit, at will of the judges." In 1583, Andro Stewart, vagabond, was sentenced to be "brunt on the richt schoulder, with the common marking yron of Dunfermline, scourged and banished." The trials were by juries, sometimes of eleven or thirteen persons.

The last person capitally condemned by the court of regality, was James Ramsay, son of David Ramsay in Lamb-hill, of Corb in Perth-shire. Ramsay's brother Andrew, his sister Helen, and her husband,

Andrew Hutson in Pilver-hall, in the parish of Dunfermline, were tried along with him, but sentenced to suffer only arbitrary punishment. The trial took place in 1732. James and Andrew Ramsay, after a violent resistance, were caught in a hut in Pitconochie dean-
park, in the barony of Pittarvane. The crimes proven against James Ramsay, were stealing of oxen and beehives. He was condemned to be executed at the ~~black~~ *black* *lane*, in the neighbourhood of the town, which took place according to sentence.*

In 1598, Alexander Seton, lord Urquhart, president of the court of Session, became hereditary bailie of the lordship, by a charter from queen Anne. In 1605 he was created earl of Dunfermline.

In 1641, Charles I. granted to this earl a lease of the feu duties and teinds of the lordship, for three nineteen years, commencing in 1639; but in 1665, John earl, afterwards marquis, of Tweeddale, in consequence of a debt due to him by the earl of Dunfermline, obtained a right (by a decret of apprising to the office of heritable bailie, and also to the lease of the feu duties and teinds. This right was confirmed by charter under the great seal, dated 12th. of February, 1669, and in 1693 he obtained, in his own name, a pro-
rogation of the lease, for three nineteen years after the expiration of the grant, to which he had formerly acquired a right.

This last grant having expired in 1780, the countess of Rothes, the earl of Elgin, and others, obtained a

* In the year 1643, six women were burnt for witch-craft, in the vicinity of the burgh; and two accused of that crime died in prison. The names of these unfortunate beings, and all the horrid circumstances of this transaction, should be consigned to oblivion, as the deeds of a barbarous age.

lease for nineteen years of the feu duties and tithes, for behoof of themselves, and the rest of the vassals, at the yearly rent of £100. This lease expired a number of years ago, but the leasees still continue in possession, by what is called a tacit relocation. The marquis of Tweeddale became not only heritable bailie of the lordship, but also obtained the offices of constable, mayor, and serjeant. The constabulary house stood closely adjacent to the church on the west.

The heritable jurisdictions having been abolished in 1748, compensations were given not only to the proprietors, but to the clerks nominated during life. The regality of Dunfermline was valued by the court of Session at £2672,7., and the office of clerk held by William Black at £500. The marquis of Tweeddale still enjoys the fees or salaries belonging to the offices of heritable bailie, mayor, and serjeant.

It was not ascertained when this palace was built until 1812, when some repairs having been made on it, there was discovered in the roof of one of the windows, a large stone, with a carving of *the annunciation*, bearing the date 1500.* This was in the reign of James IV. There had been previous to this date a smaller building on the same site, but in his time this building had been considerably enlarged, so as to form a commodious palace for a prince. The junction of the ancient with the later building, in the same fabric, is perceptible

* It was supposed at one time that this date was 1100, but historical circumstances at that period, and, above all, the stile of architecture of the latter additions, render this hypothesis utterly untenable.

at this day. All that remain of the palace are the south wall, and a sunk vaulted apartment, which tradition calls the *king's kitchen*, both of which were repaired, and put in a state yet to last for ages, by the proprietor, James Hunt of Pittencrieff, esq. some years ago, at a very considerable expense. In the south wall the chimney-top of the room in which Charles I. and his sister Elizabeth (afterwards queen of Bohemia,) were born, is still to be seen. The length of the palace is about 150 feet by 33 in breadth. This was divided by a partition wall into two sections: that on the west, in which Charles I. was born, is about 48 feet by 33, and of course the eastern division is 102 in length. Originally this building had consisted of only one story, to which James IV. added two others. The style of architecture of the latter, sufficiently indicates its era, which is that of Henry VIII. The ancient ground story is now, inside, covered up with rubbish, on which fine trees are growing; but on the outside, the building is exposed to the foundation, which is on the solid rock, continued through all its length, the rock jutting out from the soil, and projecting beyond the foundation. Toward the glen there had only been loop holes in the original building, and the light must have come from the opposite side. When the building was constructed, what is called the *king's kitchen*, and the ground story of the palace, must have been on the same level.

At a very early period near to the palace had stood an edifice, probably attached to the abbey, which had fallen into decay. This edifice was built by Anne, the queen of James, in 1600, three years before the union of the two crowns. In latter times this building, commonly called the *queen's house*, was occupied

as an academy by a Mr Patterson; then by a Mr Martin; and last by Mr Moir, who afterwards went to Edinburgh as a teacher, and died there in 1806, at the great age of ninety-three. He compiled a small latin dictionary. The house was afterwards employed in the manufacture of woollen; and was inhabited in the remembrance of some of the late townsmen; but becoming ruinous, it was altogether removed in 1797. On the front of the house was the following inscription in latin.—

“ This porch and gate-house, having, through age and the injuries of time, decayed and fallen into ruins, have been restored from the foundation, and built on a larger scale, by queen Anne, daughter of the august Frederick, king of Denmark, in the year 1600.”

The nuptial bed of queen Anne, which she brought from Denmark, made of walnut-tree, curiously ornamented with carved figures, was, about eighty years ago, in the possession of a Mrs Walker, who kept an inn in the town. She was a zealous jacobite; and although offered a great sum for it, she would not make sale of an object of such veneration. A short time before her death, she made it a present to the late earl of Elgin.

In catholic times the plays acted were of a religious kind, founded on some incident related in Scripture, and were denominated *mysteries* and *moralities*. They were generally enacted on Sundays, after mass, but the

Reformation abolished this practice in Scotland. In the general Assembly, 1575, it was enacted, that, "No comedies, tragedies, or such plays, should be made on any history of canonical scriptures, nor on the sabbath-day. If any minister be the writer of such a play, he shall be deprived of his ministry. As for plays of another kind, they also should be examined before they be propounded publicly."

In 1576, the assembly, in the spirit of this law, refused its permission to the bailie of Dunfermline, to represent, on Sunday afternoon, a certain play which was not founded on the canonical part of the scriptures; and thus the worthy bailie and his fellow citizens were deprived of their wonted Sunday amusements of the olden times. Mr D. Fergusson was then minister of Dunfermline.*

James VI. holding his court here, occasioned several assemblies, both of the lords and the clergy. By James, in 1585, a parliament was appointed to be held at Dunfermline, to consult concerning the recall of the banished lords and ministers. An assembly was likewise warned to convene here, previous to the meeting of the estates; there being at that time no other town so convenient, on account of the plague which raged in the principal burghs. On the 23d of December, the brethren from all parts repaired to Dunfermline, but found the ports of the town shut against them, by the direction of the laird of Pitfirrane, provost at the time; who said, he had the express

* *Book of the Universal Kirk*, in Lord Hailes' Historical Memorials concerning the Provincial Councils of the Scottish Clergy; and Irving's *Lives of Scottish Poets*, vol. I. p. 213.

command of the king to do so.* The brethren were under the necessity of holding their meeting in the fields; and appointed to meet again at Linlithgow, before the time of the parliament.

In 1506 a convention was held by James, at Dunfermline, when the resolution was fixed of recalling the popish lords, who had been banished for a conspiracy.

As king James frequently resided at Dunfermline, he found it necessary to repair the old church built by Malcolm, and render it fit for a place of worship, since the latter built one had been destroyed at the Reformation. Before it was disused, the king's gallery was placed opposite to the pulpit, its roof being adorned with the royal arms and those of Denmark. At this period were added the present steeple and porch, together with the buttresses on the north and south. The alteration made in the windows, from the Saxon to the pointed style, had probably taken place in a more ancient age. James likewise made a bowling-green within the precincts of the abbey; by which means the ruins of the buildings were in a great measure removed, and many interesting antiquities destroyed, or buried in the ground.

Mr David Ferguson was the first protestant minister of Dunfermline. He appears to have been a

* It has been supposed from this, that the town had walls round it in former times. This is a mistake. Dunfermline never was a walled town. Every burgh had *ports*; not so much for security, as for collecting at them the customs and duties payable by those small traders who entered the town with their goods. The ports appear to have been four in number; the east-port, at the east end of the horse market; one at the head of the cross-wynd; one at the old mills, where is now built the spinning-mill; and the west-port, at the abbey. In 1752 the remains of these were taken down.

clergyman of considerable ability, * and to have been highly esteemed by his brethren, as he was twice elected moderator of the assembly of the church. In the year 1571 he preached a sermon at Leith, (published at St. Andrews in 1572), before the regent and nobility of Scotland, which was a violent tirade against the government and aristocracy of the day, for monopolizing the revenues of the old Romish church in this country, to the almost utter neglect of the presbyterian clergy, of education, and of the poor.

Mr. Ferguson had frequent opportunities of meeting with the king at Dunfermline; and their conversation seems to have been very familiar on both sides. In one of these, the minister had compared the erection of bishops in the kirk, to the famous Trojan horse; to which the king replied, "David, why may not I have bishops here in Scotland als well as they have in England?"—David answered merrilie, (it was his way) "Yes Sir, you may have bishops here, but ye must remember to mak us all equal; mak us all bishops, als will ye never content us; for if ye sett up ten or twelve leuns ower honest men's heads, (for honest men will not have your antichristian prelacie) to knock us down, and give them in rent more thousands (to debatch and mispend) nor honest men has hundreds or scores, we will never all be content; we are all Paul's bishops,—Christ's bishops,—had us as we are." The king replied, "The devill head it aills you, but that ye would all be alyke, and ye cannot abyde any to be oure you." The minister says "Sir, ban not," for the

* Mr. Ferguson collected the Scotch Proverbs in a pamphlet, which may easily be had.

king had contracted a great custom and habit of swearing, banning, and cursing.*

In what year this conversation was held, it is impossible to determine. James was born in 1566; and we find him holding a parliament in Dunfermline, in 1585, when he was only nineteen years of age. Mr Ferguson was ordained minister, here, in 1571, and died in 1598, of course their occasional intercourse lasted thirteen years. Dunfermline palace appears to have been his country-seat, at least one of them; and from his frequent visits afterwards, he must have been well acquainted with the state of the town,—with its trade,—its revenue,—its resources,—and social condition. He made it a royal burgh in 1588, when he was twenty-two years of age: in the foregoing year the temporalities of the church were annexed to the crown, and he had it in his power to have shown a generosity to his domicile, which would have rendered it a thriving town; but instead of granting to his *royal burgh*, lands out of the immense demesnes of the abbey, or any additional privileges to what they formerly possessed, his charter was merely a *charter of confirmation*, of what had been formerly granted by the monastery. Such was the niggardly parsimony of king James the VI. in the generous glow of youth, to a favourite abode! And what did this charter of his confirm? It confirmed the possession of 900 acres of a *muir* covered with heath, unless where the marshes intervened; utterly barren in soil, exposed in situation, and incapable, at that period, of producing any efficient revenue to the *royal burgh* of king James! Thus we find, that only six and thirty years after this royal

* Row's Coronis to his Historie.

favoured, viz. in 1624, when the town was on fire and almost consumed, it was in the most deplorable state of poverty, and was obliged to beg that assistance from the community of Scotland at large, which, but for the meanness of its royal charterer, had been unnecessary.

It has been already mentioned, that in ancient times the houses, even in the best towns, were built of wood chiefly. It is then not to be wondered at that they were often consumed by fire. The principal towns in Scotland were thus destroyed; and Dunfermline fell a similar sacrifice. In the year 1624, on the 25th of May, the town was nearly destroyed by fire. No less than 220 tenements, occupied by 287 families, with their whole furniture, and 500 bolls of grain in barns, were consumed. The town, which contained 700 communicants, and 320 children under six years of age, was almost completely ruined. A petition from the magistrates was presented to the Convention of burghs, stating the extent of this public calamity, and the inability of the burgh, from the poverty of its revenue, to afford effectual relief to the destitute inhabitants; and praying the sanction of the Convention for a subscription, for aid throughout the burghs in Scotland.

The amount collected in consequence of this petition, is known in only one instance; that of the town of Aberdeen, where 1600 merks (about £83 sterling) were collected by voluntary contribution, as the town's benevolence.

At this calamitous period, the burgesses had fortunately a right to cut wood on the estate of Garvock, adjoining to the town; and they so denuded it of its old trees, for the purposes of rebuilding their habita-

tions, that the mansion-house being deprived of all its natural beauty, the proprietor removed his residence to the present family-seat at Pitliver.

In 1645 the plague, which had frequently visited Scotland, raged with considerable violence here. Those in the town who were infected, were confined to the town muir. At this time trade being stopped, and the intercourse of society in a great measure suspended through fear of infection, the number of needy persons greatly increased, and the kirk-session paid £200 sterling, for forty bolls of meal, to be distributed among the poor.

During the civil war, Charles II. was for some time in Scotland; and, previous to his being crowned at Scone, he had been at Dunfermline, in August 1650, *where he made his famous declaration of submission to the national covenant.**

The battle of Dunbar betwixt the parliamentary forces under Cromwell, and those of Charles II., was fought in December 1650; and Cromwell, having gained it, advanced farther into Scotland. In 1651 the royal army took a position near Stirling, from

* The originals of *The National Solemn League and Covenants*, were at first in the hands of Mr Walker, clerk of the regality, and factor for the marquis of Tweeddale. At his death they fell into the possession of Mr William Walker, laird of Roda, nephew to the clerk, who kept them until a few years after Mr Ralph Erskine's settlement as minister of Dunfermline, to whom he gave them as a present. Mr Erskine kept them until his death, when they were transferred to his son, Mr Harry Erskine, seceding minister at Falkirk; at whose death they went to Mr Fisher, seceding minister in Glasgow, who transferred them to the seceding session of Dunfermline; thinking they had the best right to their possession.

which Cromwell was unable to withdraw it; and therefore resolved to send a detachment into Fife, to cut off the royal resources. Colonel Overton, with 1600 infantry and four troops of horse, was ordered on the 17th of July, to land at the north Queensferry; which he accomplished after a very smart firing on both sides.

Overton then marched to Inverkeithing; which he fortified until the arrival of the second division of the army, under the command of Lambert and Olney, which took place either next day or the day following. As soon as it was known that a part of the English army had landed in Fife, Charles, from his camp at Torwood near Stirling, immediately detached 4000 troops, under the command of general Brown and colonel Holburn. These troops having marched to the eastward, came into action with Cromwell's army, at a place called the *witch know*, close by the sea-side, about three furlongs from Inverkeithing. At this place the Scottish army, fighting for Charles, was completely defeated; and not less than 700 of the clan M'Pherson, were slain within sea-mark, at a place called *Seance*.

The Scottish army retired up the country, but were again brought to action on the same day, July 20th, 1651, in the neighbourhood of Pitreavie; when the Scottish infantry were cut in pieces, or taken prisoners, and their cavalry dispersed. So decisive was the victory, that no less than two thousand of the king's troops were slain, and twelve hundred taken prisoners.

Amongst the cavalry who fought in these actions, were colonel lord Balcarras' regiment, Sir John Brown's, and colonel lord Brechin's regiment, and that of colonel Scott. General Brown, was wounded

in battle, and taken prisoner. He died a few days after, not so much from his wounds, as from a broken heart; as he reckoned that Holburn, either from cowardice or disaffection, had not supported him in the battle as he ought to have done.

This battle has been differently denominated by historians, as the *battle of Fife*, and as the *battle of Pitreavie*; but the first action was fought in the immediate vicinity of Inverkeithing, and then continued up to Pitreavie, where the main slaughter took place. The English army being victorious, parties of them had, as usual, indulged in petty plunder, as may be seen from the melancholy minutes of the kirk session of that period.

"17 Julii, 1651. Being a Thursday, Cromwell's army landit here. Who, on the sabbath-day yreastir, being the 20 day of the sd. month, battell being beside Pitreavie, killed and cut manie of our men, robbed and plunderit all. Everie man that was able fledd for a time, so yt. yr. could be no meeting for discipline this space."

"12 August, 1651. The boord and seatts of the Session-house, and the kirk boxe, being all broken, and the haill money in the said boxe being all plunderit and taken away, by Cromwell's men; it is thot fitt yt. the Session-hous be repaired and the boxe mendit."

In the beginning of the 18th century, the town still continued in such a deplorable state of destitution, that it was found necessary again to have recourse to

the Convention, for pecuniary aid ; and their humble petition stated, in detail, that the common good of the burgh amounted at the highest to £993, scots, (about £83 sterling) per annum, beside the rent of its coal ; that it had little or no trade, except a little malting ; that the houses were so ruinous and decayed, and those of them left standing, so ill-possessed, that the inhabitants when racked to the highest, were unable to pay £300 scots, (£25 sterling,) of assessment in the year ; that as to their coal, they were frequently put to as much expence by it, as they had profit ; and although their coal rent came in free, they would be superexpended above seven or eight hundred merks, (about £43 sterling) which had and daily did increase their debt. Such is the melancholy picture of the depressed state of the burgh's revenue,—of the poverty of the burghesses ;—of the almost total want of trade, and of every resource which should, at this advanced period, have characterised it as an old town,—a royal burgh, and, more than once a royal residence,—and yet the burgh petitioned against the Union ! Surely it could not be worse, and might have hazarded a new national measure.

THE Union betwixt Scotland and England took place in 1706. This salutary event has, in its consequences, much increased the prosperity and happiness of both kingdoms ; but, at the period when it took place, the national prejudices of Scotland operated strongly against the measure ; and many ruling men, and public bodies influenced by them, were extremely hostile to the Union. Amongst the rest the burgh of Dunferm-

line opposed it, and instructed Sir Peter Halkett, their commissioner at parliament, to vote and protest against the Union, and appointed the convener of the deacons to bear to him their letter of instruction.* The opposition to the entire incorporation with England was very strong; twenty-nine burghs voting against it, and thirty-three in favour of the measure.

When the rebels had taken possession of Edinburgh, in 1745, they sent a peremptory order to the magistrates of the burgh, to attend at Holyrood-house, and pay the duties levied by the excise, together with all the cess the town contributed to government. After as much deliberation as was permitted, the town-council were reluctantly obliged to submit to the terms demanded, and paid to the Pretender's agents above £116 sterling.

The New Bridge.

In former times the access to the town from the west was by a small low bridge over the glen, near Pittencrieff house, which was extremely incommo-

* Although Sir Peter Halkett was enjoined by the town-council to vote and protest against the Union, and although he agreed, as commissioner, to present the address, yet it would appear he conceived himself at liberty to exercise his individual judgment on the measure, and accordingly voted *for* the Union. This conduct gave great offence to the council and inhabitants. Sir Peter did not appear in Dunfermline for twelve months afterwards; and the public, ever prone to scandal, assigned every motive for the vote he gave, but that of an enlightened conviction of the national utility of this Union.

dious in every respect. The late George Chalmers, then proprietor of the Pittencrieff estate, who was a person of great discernment, and of an enterprising spirit, perceived that the value of his property would be greatly increased, and the public good much promoted, by forming a more accessible approach to the town. He therefore adopted the resolution of throwing a bridge across the glen, which runs from north to south, and of forming over it a mound in a direct line with the high-street. Considering that this plan required an arch of about three hundred feet in length, that the great width of the glen was to be filled up with a superincumbent mound fifty feet high, and the whole operations to be effectuated solely at his own expense, this was no small achievement, and required great resolution as well as much capital. This useful undertaking was begun in 1767, and finished in 1770. The table-linen trade of the town was, by this time, fully established, and rapidly increasing; and, by means of this mound, extensive fields were laid open for building feus, which were eagerly begun upon a digested plan of arrangement. The street built on the bridge is now completely finished, and in elegance may vie with the best in any provincial town.

The New Church.

THE Old Church, so long occupied under different forms of worship, had become so ruinous and uncomfortable that it became necessary, either to give it a thorough repair, or construct a new one. The latter resolution was adopted by the heritors of the parish;

and during the preparations that were going on in the smaller church-yard, the long sought-for tomb of king Robert Bruce, was discovered, on the 17th February, 1818. The situation corresponds with that pointed out by our two earliest historians, Barbour and Fordun; while the appearances of the grave indicated it to have been a personage of no small distinction. There was a large trough built of polished stone, about seven feet in length and eighteen inches in depth; the covering of which, when first observed, had on it several iron rings, in a very decayed state, and some of which were even entirely loosened from the stone. In this trough lay a very large body, six feet two inches in length, cased in lead. The lead was partly entire, except on the breast, where it was much corroded, exhibiting part of the skeleton of the body, in a state of considerable preservation. The body had been wrapped in damask cloth, extremely fine, and interwoven with gold, some fragments of which remain. Some thing like a crown was observed on the head; a wooden coffin appears to have surrounded the body, of which some vestiges still existed. The mouldered wood, conceived to be oak, lay strewed in the bottom of the tomb; and one or two nails of large size, and with heads exhibiting the appearance of silver, were picked up from amongst it. The grave was closed, and secured against any violent depredation by three rows of large flag-stones, fastened to each other by iron bars. Several fragments of marble, carved and gilt, were dug from the ruins in the immediate neighbourhood of the tomb, which in all probability are the remains of the monument that had been erected over it. This tomb, with the other royal monuments, are within the area of the

New Church, which impart to this edifice a fame, of which no similar building in Scotland can boast.

In the presence of a deputation from the barons of the exchequer, of several celebrated literary characters from Edinburgh, and of the magistrates of the town, and the neighbouring gentry, the temporary covering of the Patriot's grave was some time afterwards reopened; a cast was made on the spot, from the skull, by an artist from Edinburgh, and the whole of the stone coffin was injected with melted pitch. The pulpit of the new church is erected immediately above the grave.

The ceremony of laying the Foundation-stone of the New Church, took place on Tuesday the tenth of March, 1818.

A numerous meeting, consisting of many of the most respectable heritors of the parish, the magistrates and town council of the burgh, the members of the presbytery, and other gentlemen of the town and neighbourhood, interested in the building, assembled in the town-house; from which they set out, accompanied by the brethren of St. John's and Union lodges, in masonic procession, at a quarter from three o'clock.

The brethren of the lodge of St. John walked in front, preceded by a band of music playing the mason's anthem. Then followed two men of masonic order, bearing the helmet and sword of the renowned king Robert the Bruce, the present property of the earl of Elgin, and which his lordship kindly allowed to accompany the Procession. [The sight of these memorable insignia of ancient times, by recalling to the recollection of the admiring spectators, the most illus-

trious events in Scottish history, had the most happy effects on the occurrences of the day.] Immediately after them walked the architect and the contractors of the New Church; the latter of whom carried the bottle designed to be deposited in the foundation-stone. These were succeeded by the right honourable the Earl of Elgin, dressed in uniform and decorated by the star and crescent, accompanied by Provost Wilson. Afterwards followed, in regular succession,—the two beadles of the parish, one of whom carried a bible; the rev. Allan M'Lean, and the rev. Peter Chalmers, the collegiate ministers of the parish, in their gowns and bands; Lord Bruce, Sir Charles Halkett, bart. Mr Hunt of Pittencrieff, and other heritors, the magistrates of the burgh, the members of the presbytery, the kirk-session of Dunfermline, the town council, together with many gentlemen of the town and neighbourhood. The brethren of the Union Lodge followed in the rear.

On the procession arriving at the site of the intended structure, distinguished, according to historical repute, as the depository of the remains of no less than nine Scottish sovereigns, one of whom was the celebrated king Robert the Bruce,—Lord Elgin, as preses of the meeting of heritors, then deposited in the foundation-stone a bottle, enclosed in lead, in which were inserted four rolls of parchment; one of which contained the following inscription, relative to the building.—

**THIS FOUNDATION-STONE
OF THE
Parish Church of Dunfermline;**

Now to be Rebuilt :

**At the joint expense of the Heritors, Magistrates, and
Town Council of the Burgh,**

On part of the Site of the OLD ABBEY CHURCH,

Founded, in the Eleventh Century, by

MALCOLM III. (Ceanmore,) King of Scotland,

and afterwards destroyed,

Partly by the English, under the reign of

EDWARD I. in 1303, and

Partly at the Reformation, in 1560 ;

WAS LAID,

This 10th day of March, in the year of our Lord 1818,

And in the 58th year of the reign of

GEORGE III. King of Great Britain and Ireland ;

By the Right Honourable

THE EARL OF ELGIN AND KINCARDINE ;

In presence of a numerous

Meeting of Heritors and Magistrates, and Town

Council of the Burgh ;

DAVID WILSON, Esq. being Provost,

The Rev. ALLAN M'LEAN, & the Rev. PETER CHALMERS,

Being Collegiate Ministers of the Parish ;

Containing a Population of 13,000 souls ;

WILLIAM BURN, Esq. Architect,

And Messrs JOHN BONNAR and ALEX. MORTON,

Contractors and Builders ;

The Expense, by estimate, of the Building, £8,300.

Another parchment, containing a list of the heritors, having a valued rent of one hundred pounds, and upwards ; the third, a list of the magistrates and town-council of the burgh ; and the fourth, a list of the members of presbytery ; together with three newspapers, the London Courier, the Morning Chronicle, and the Edinburgh Courant, and some of the current coins. His lordship then poured upon the bottle, according to custom, corn, wine, and oil, uttering the usual masonic benediction. On the stone being laid with the accompanying forms of masonry, the rev. Allan M'Lean, as first minister of the parish, delivered a most appropriate and highly impressive prayer ; after which the band played the Masons' anthem.

Lord Elgin then ascended an elevated piece of ground, and, supported by the rev. Messrs M'Lean, and Chalmers, addressed the audience, consisting according to nearest computation, of eight or ten thousand people, in a most eloquent and masterly speech, delivered with an animation and enthusiasm, of which it is impossible to give any adequate description, but the effects of which were most visible in the alternate deep silence and cheering plaudits of the listening crowd. His lordship commenced with alluding to the unexpected manner in which he had been called to do the honours of the day, and with passing a high and merited eulogium on the dedicatory prayer of Mr M'Lean ; after which he rehearsed some of the leading circumstances which led to the erection of the intended edifice. On advertng to the manner in which the ruinous state of the abbey was occasioned, partly, as he remarked, by the brutal revenge of an English soldiery, and partly by the mistaken though well meant devastations of the reformers, he drew a most striking and

beautiful contrast, between the tumultuous and destructive effects of the military and religious conflicts of former days, with the peacefulness and happiness which characterize the exertions of nations at the present period ; almost all the sovereigns of Europe being, as he said, at this moment, engaged in no other contest, than that which had for its object the palm of pre-eminence in the diffusion of the glad tidings of peace and good will to the children of men. This latter idea he most happily enforced, by an allusion to the circumstance of the Rev. Dr. Henderson, a native of Dunfermline, having no latter than the Friday preceding, been employed in detailing to a numerous assemblage of his townsmen, in a most interesting narrative, the progress and success of Bible Societies in the north of Europe. His lordship then noticed a very striking and fortunate coincidence which had occurred that day, namely, that in the foundation-stone of the building just laid, was deposited a London newspaper, which arrived by that very day's post, announcing a recommendation by government to the two houses of parliament, for taking into consideration the request of the Prince Regent, for increasing the number of churches throughout the British kingdom. " And," said his lordship, with great animation, " it is worthy of particular remark, that a speech, emanating from the throne at the commencement of the nineteenth century, on the occasion of opening parliament, (that great announcement of the political situation and wants of the country,) contained nothing, positively nothing in the shape of novelty, or even of ordinary interest, but a request to the Lords and Commons of the two houses of parliament, to augment to the inhabitants of these realms the accommodation for reli-

gious worship : and it is matter," as he farther observed, "of high exultation to us to think, that within these two days we have had the gratification to learn, that our present operation, undertaken under the most favouring and congenial train of events, has been distinguished by the most encouraging and animated sentiments of good-will and approbation on the part of the government of the country."

But now came the most interesting and affecting part of his lordship's speech : "Think, my friends," said he, "on the venerableness and the sacredness of the spot on which you now stand. Within the precincts of the ground on which you tread, and which is destined to be the site of our proposed church, are deposited the remains of many of our Scottish Sovereigns, and other illustrious personages ; and only a few weeks have elapsed since the remains of a hero, whose deeds make every Scotchman proud of the land which gave him birth, and which, after a lapse of five hundred years, were found in a state of almost entire preservation, were fortunately discovered ; I mean," uttering the words with great emphasis, "King Robert the Bruce !" His Lordship was here interrupted by three loud cheers from the assembled crowd. "But," continued he, with uncommon enthusiasm, "look at that helmet which was worn, and that sword which was wielded, and successfully too, by this celebrated character, for the very purpose of restoring and securing the independence of Scotland, and say if your hearts are not warmed by the proud recollection." [Here his Lordship introduced with happy effect, the first stanza of the admired patriotic song of "Scots wha hae wi' Wallace bled," &c. and the crowd reciprocated the impression, by

another peal of loud and reiterated huzzas!] His Lordship, now borne away by the train of delightful remembrances suggested to his mind, and observing that every heart of his numerous auditory beat responsive to the feelings of his own, proceeded to say, "I have not done, my friends; this same illustrious personage, under a religious sentiment natural to the times, however strange and even unjustifiable it may appear to us, with our superior christian education, entrusted to his most endeared friend, with his dying breath, a commission to carry his heart to the Holy Land; but a wise and kind Providence willed it otherwise. The messenger, in the faithful endeavour to fulfil his commission, was stopped in his progress, and slain in a military engagement; but this precious relic was secured from hostile violence, and safely restored to its native land; and, my friends, may Scotland never see the day when it can be doubted that we have the heart of Robert Bruce amongst us!" The crowd once more demonstrated their joy and patriotic pride at these grateful recollections, by the most cheering plaudits.

The band played with excellent effect, "Scots wha hae wi' Wallace bled." David Wilson, esq. provost of the town, made a short but suitable reply to the address of Lord Elgin.

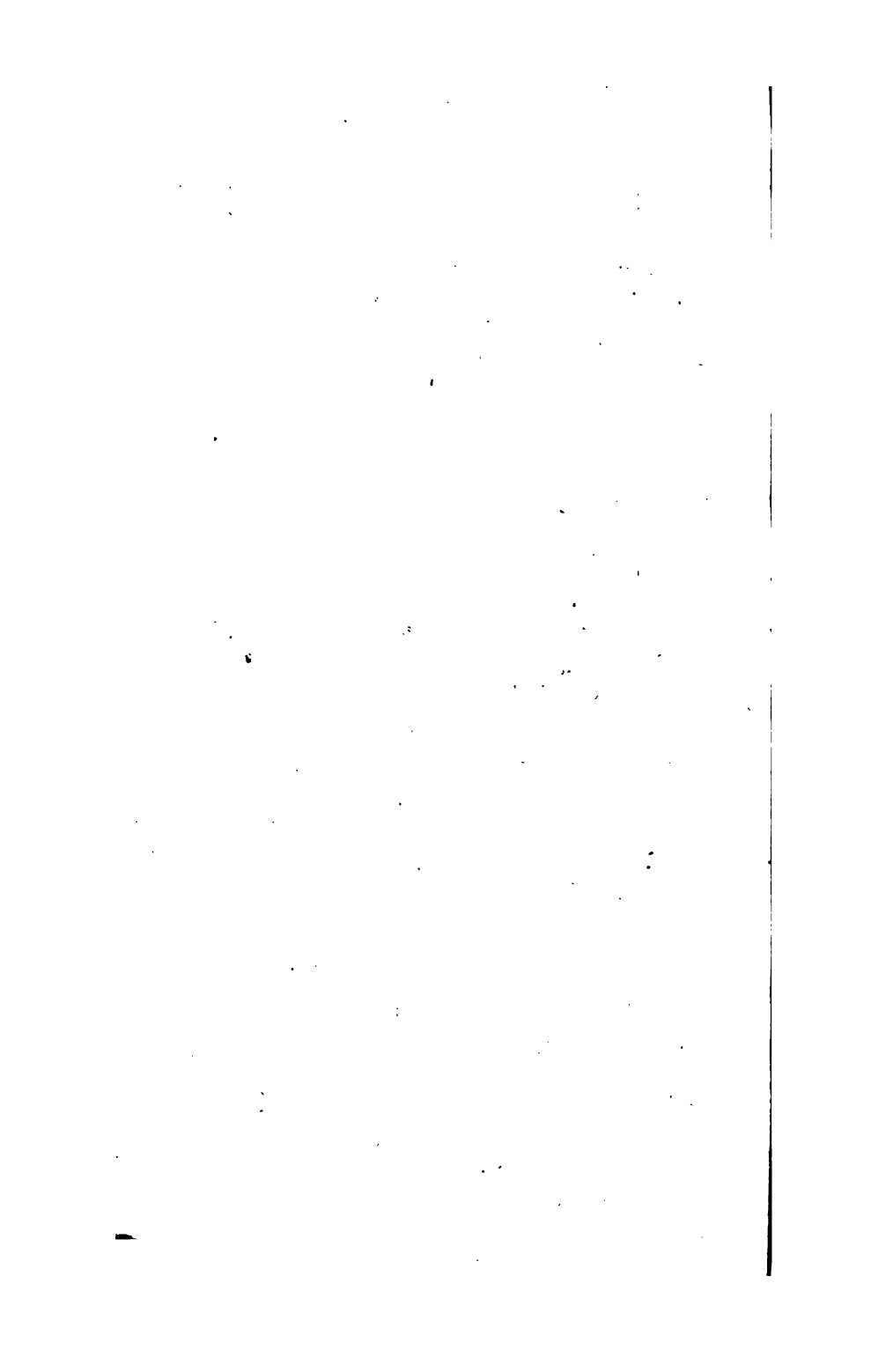
The procession returned by the same route, but in reverse order, to the Town-house; the band playing as they went the masons' anthem. On reaching the door of the Town-house, it paused; and, by his lordship's particular desire, the helmet and sword of Robert the Bruce were elevated in the air, and the band again struck up, "Scots wha hae wi' Wallace

bled," the people standing uncovered, and seemingly melted into one general feeling of patriotic enthusiasm. The day was fortunately most favourable; and, although the crowd was immense and the pressure consequently great, no accident occurred.

This church was opened for divine service, on the 30th of September, 1821.

PART SECOND,

Present State of the Town.



PRESENT STATE OF THE TOWN

AND ITS NEIGHBOURHOOD.

DUNFERMLINE is situated in that part of the county of Fife called the *Western District*; beginning at Sterlyburn, near Aberdour, on the east, and terminating at Newmill-bridge on the west, where the county marches with Perthshire.

The town is built on an extensive eminence, stretching from east to west, having a pretty steep and uniform declivity to the south, and about 270 feet above the level of the sea. It is about two miles distant from the village of Limekilns, the nearest place on the coast; from the North Queensferry, about six; from Kirkcaldy, thirteen; and from Cupar, the county town, about thirty miles.

From its elevated situation, the prospects all around are very extensive, and the objects much varied. The pleasure grounds of Pittencrieff, of Cavill, of Pitfirrane, and Pitliver, are almost immediately below the eye; those of Broomhall, a little farther to the south. The Forth is seen in extensive openings from near Stirling to Leith; beyond are the

extensive woods of Hopeton and Dalmeny Park, and the range of the Pentland hills, with Tinto in the blue distance, terminate the prospect. On the west, is beheld a great part of Stirling-shire, with the more distant summits of Benlomond, and Benledi. Edinburgh castle, the city, and Arthur's seat, are prominent features in the east; and on the north the Cleish and Ochil hills give a pleasing finish to this magnificent panorama.

The affairs of the burgh are under the management of the magistrates and town-council. The magistrates, consisting of a provost, two bailies, and a dean of guild; a treasurer, a chamberlain, and the town-clerk, have their separate duties. The council is composed of twenty-two members; twelve of whom are guildry or merchant councillors, and ten from the trades; eight of these being deacons of corporations, which are here eight in number, viz. smiths, weavers, taylors, shoemakers, bakers, masons, and fleshers. The town-council is annually elected throughout all its members. Its *set* or constitutional regulations, bear date from 13th of July, 1724.*

The armorial bearing of the burgh is a tower, (aluding to Malcolm Ceanmore's) supported by two lions, inclosed in a double circle. Round the exterior circle is "*Sigillum civitatis Ferneloduni*;" and round the interior is "*Esto rupes inaccessa*:" on the reverse is a female figure, bearing a sceptre, and on each side an inverted sword; and round it is "*Margarita Regina Scotorum*."

Dunfermline unites with the burghs of Stirling, Inverkeithing, Culross, and South Queensferry, in

* See Appendix.

returning a member of parliament, to represent them in the House of Commons; the returning burgh acts in rotation. Robert Downie, esquire of Appin, is their present member of parliament.

Courts of Law.

The Provost is, *ex-officio*, a justice of the peace, and takes his seat at the courts held by the justices. The Bailies hold a weekly court on Wednesdays, commonly called "*The nine merk court*," but are entitled to decide respecting larger sums, should such cases be presented.

The Dean of Guild's official duty is to attend to the accuracy of the standard weights and measures. His court adjusts and decides controversies arising about disputed boundaries of burgh property. The police bill has greatly superseded the former business of this court.

The Convener's court consists of sixteen;—the eight present and the preceding deacons of incorporations. In consequence of the new set of the burgh, in 1724, the power of this court is abridged, or rather rendered altogether null, as by it the decision of all contested cases that may arise in the leasing for, or election of, deacons, belong to the magistrates and council, and not to the convener's court, as formerly.*

* Among the Convener's records is kept what is called the *Blue Blanket*, or ensign of the Incorporations. It is a large sheet of thick paper, ornamented with elegant scrolls, in penmanship or printed, having two lions for supporters, and a dolphin on each side.

The Sheriff Depute holds his court at Cupar, being the county head town, but the Sheriff Substitute for the Western district of Fife, holds a weekly court on Fridays, during the session, at Dunfermline. Besides this he holds a court twice every month, for deciding on small debts below eight pounds, and other petty subjects of litigation. The procurators in the Sheriff Substitute's court are at present ten in number.

The Procurator Fiscal takes cognisance of all crimes, and generally of every breach of the peace.

In the centre is written, in a common hand, the following acrostic on *Dunfermling*; which is here quoted rather as an antique, than for any merit it possesses. It bears date 1680, and the initial letters, "*Dunfermling*," are in gold.—

Delisted spime was never yet so daft,
 as to cry downe the merit of a craft,
 What wold the world doo if trade were not,
 with life ease all wold themsells besott,
 Meest not the king and peasant equal live,
 by those supports the treadmen does them give,
 For wholl impyres and states wold go to wrack
 if hammermen their skill and art draw back.
 Each blaw of nipping could wold kill us dead,
 if clepthing warm of tailor tread not made.
 Here workmanship of various weavers loom,
 for the supplie of our weak bodies come.
 Most christians like to savadges to eat,
 and not a fiesher for to kill our meat.
 Let records tell how Crispianus king,
 the gentle craft did to its flourish bring.
 If baxters were not that supplie our teith,
 we wold chew chaffe instead of meal with griffe.
 Now wrights the seyling of our houses reare,
 does make the plough our great support and main.
 Great steally fabrics masons bulds and orders
 corinthick, doricke, Ionick, round its borders.

A court is held by the Justices of the Peace on the first Monday of every month, to give decisions on all cases, where the sum in dispute does not exceed five pounds. Before this court, the parties employ no agents, but verbally state their own cases, which are speedily settled. They are likewise competent judges in cases of assault, of poaching, of trespass, and various other misdemeanours.

The annual revenue of the burgh is about £1500. This arises from the rents of its landed property, from coal rent, and from the petty customs, &c. There are about nine hundred acres of land, of which two hundred are planted. The principal farm, called Belyeoman, has an excellent steading and offices. The names of the other two small farms, Highholm and Moorcockhall, are significative of their northern situation and soil. The coal rent was wont to be paid by assigning to the burgh the tenth part of all the coal raised from the pits, free of expence. At present the Colliery is in the town's possession. There is a small village built at the Colliery, for the workmen and their families, distant about a mile from the town.

The taxes payable to government by the burgh, amount to about eighty pounds; the annual cess levied from the inhabitants, under the denomination of "*The Stent*," is about one hundred and twenty-five pounds. After paying government, the remainder is expended in salaries to officers, and furnishing them with clothing, &c.

The fraternity of guildry are possessed of considerable property in the neighbourhood of the town, and at North Queensferry.

The present revenue of the guildry is, including licences for shops, three hundred and forty-seven pounds, two shillings. The dues of entry, to neutral members, are, thirty-one pounds, one shilling, and sixpence : to sons and sons-in-law, within the burgh, thirteen shillings and fourpence ; without the burgh, one pound, two shillings. The foundation of the guildry is very ancient in this town.*

The Constabulary force of the burgh is of ancient standing. They are twenty in number, annually chosen by the council ; one of whom is elected by themselves as chief, and is dignified with the title of "*My Lord*." Their duty is to quell riots in the street, or disturbances in public houses, and generally to preserve the peace of the burgh. On sabbath forenoon, four of them in rotation, with two officers, perambulate all the streets, and prevent any misdemeanour, or indecorum during public worship.

Police.

At the beginning of the present century, the police of the town was extremely defective, far from corresponding to its degree of population, and it did not even keep pace with other towns of less consideration. There were wanting that security and comfort in all its municipal regulations, which in a town of any magnitude are essentially requisite. This being perceived by the magistrates and other intelligent citizens, gave rise to a Police Bill, which was passed in parliament in 1811. The objects of this bill cannot be better expressed than in its preamble.

* See Appendix.

"Whereas the population of the burgh of Dunfermline, from the extensive trade and manufactures carried on therein, hath of late years greatly increased; and it is expedient that the police thereof should be regulated, and power granted for paving, lighting, and cleansing the streets, for removing nuisances and obstructions therefrom, and for opening new, and widening the present streets; and likewise for increasing the supply of water for the use of the burgh."

By this bill the ancient royalty was extended, so as to comprise all the suburbs, with the exception of those feued on the estate of Pittencrieff, the proprietor of which refused to accede to the bill; and the burgh, with this extension, was divided into ten wards; and the execution of the act entrusted to twenty-nine commissioners; consisting of the provost, the two bailies, the dean of guild, the deacon convener, three of the deacons of the incorporations, taken in rotation, the town-clerk and the chamberlain, six members of guildry, elected by themselves, and twelve inhabitants chosen by the wards.

As this most important event forms an epoch in the municipal history of the town, it is proper that the bounds of the extended royalty should be described, which will at the same time delineate the extent of the ancient burgh.

"And be it enacted, that from and after the first Wednesday of June, 1811, the royalty of the said burgh of Dunfermline shall be extended over, and comprehend the lands and others aftermentioned, and the said lands and others shall be, and they are hereby annexed to, and included within the said extended royalty accordingly, for the several purposes of this act; *videlicet*, the grounds or lands known by the

name of the Abbey-park and Bleachfield, as the same are lying situated and bounded, between the New-row street of the said burgh on the east, the streets called Ceanmore and Abbot streets, (along which the wall of the monastery of Dunfermline anciently extended), and May-gate street on the north, the street or wynd called St. Catherine's wynd, with the houses and gardens on the west side of the said wynd, to the Tower-burn on the west, and the street or lane called Priory-lane, extending from the said New-row street to the north east corner of the glebe of the first minister of Dunfermline on the south parts:

“Also, All the grounds and tenements situated between the present royalty and the said Tower-burn, excepting the glebe before mentioned, and such parts or portions of the said Abbey grounds as may eventually be awarded as a grass glebe, or the site of a manse for the said first minister; and also excepting the whole of the policy or pleasure grounds of the estate of Pittencrieff, lying within the aforesaid boundary, which Tower-burn from where it conjoins with or is united to the burn or rivulet called Baldridge-burn (afterwards mentioned), to the bridge over the said Tower-burn, at the west end of the Nethertown-street of the said burgh, is hereby declared to be the boundary of the said extended royalty in that quarter, (excepting that part or portion of the grounds of Pittencrieff, lying on the west side of the said Tower-burn, to be included in the said extended royalty, as the same is afterwards particularly described:

“Also, The houses and gardens or yards lying north from the conduit, lately rebuilt by the town of Dunfermline over the cut or gully called “*The Goat*,” with the street or road leading therefrom to Baldridge-

burn aforesaid by Castle-blair, and to where the said street or road is intersected by the said burn, which said burn or rivulet and the Tower-burn aforesaid from where it joins to or unites with the said rivulet, immediately on the north of the house belonging to and presently possessed by the rev. Allan M'Lean, first minister of Dunfermline, are hereby declared the boundary of the said extended royalty in that quarter:

"Also, The lands and others lying on the south and east of the rivulet or burn, known by the name of Castle-blair, or Broomhead-burn, and from where the said burn unites with Baldrige-burn aforesaid, and extending in an easterly direction, through or by the lands of east Baldrige, belonging to Robert Wellwood, Esq. the lands of Broomhead, belonging to Alexander Moncrieff, Esq. and the lands of Venterfair, belonging to John Syme, Esq. and along the north dyke or march of the lands of Headwell, belonging to John Stenhouse, to where the said lands march with the lands of the town of Dunfermline, (excluding the said lands of Headwell) on the east; which said rivulet or burn is hereby declared the boundary of the extended royalty in that quarter:

"Also generally, All the lands belonging to the community of the town of Dunfermline, lying contiguous to the said burgh:

"Also, The houses, gardens, and others, on both sides of Bridge-street and Chalmers Street, to and including the house and garden, or yard belonging to and possessed by David Trail on the west, and the well lately erected under the authority of the Water Committee, on the east side of the said Chalmers Street, to a line running east from the said well to the Tower-burn aforesaid, which line is hereby declared the boundary

of that part of the extended royalty on the north ; and on the west side of the said Chalmers Street, at and including the house and garden, or yard, belonging to David Trail aforesaid, to the Pigeon-house, Park-wall of Pittencrieff, as the said wall runs south, and forming an angle in the south west corner of the garden belonging to Charles Hunt, Esq. terminates at the Tower-burn aforesaid ; which said Park-wall is hereby declared the boundary of the said extended royalty in that quarter :

“ Also, The lands of Briery-hill and Hawbank, belonging to Henry Scotland, Esq. the lands or parks on the east side thereof, belonging to John Couston, Esq. the lands called Rhodes, Almerly lands, Elliot's-hill, Miln-hill, and Spittal, belonging to David Black Esq. and the lands of Spittal-hill, holding of the Hospital of St. Leonard's, but excluding the planted or policy grounds, belonging to the said David Black.

“ Provided always, and be it enacted, That the houses and pieces of ground forming part of Bridge-street, holding of the proprietor of Pittencrieff as superior, and the whole of Chalmers-street, and the said streets called St. Catherine's-wynd, and Monastery-street, comprehending therein the milns, kilns, dwelling house, and other houses and office houses at present in the occupation of William Baird, with the ground adjoining, partly occupied by him and partly unoccupied, and the house and adjoining garden in the occupation of David Betson Esq. as also the whole lands and estates of Pittencrieff, and all houses and grounds wherever situated, held of William Hunt, Esq. as superior, shall not be comprehended within the royalty of the said burgh, nor shall the same

nor the superiors, proprietors, or occupiers of any houses erected and built, or that may be erected and built thereon, enjoy any of the advantages or privileges, or be subject and liable to any of the provisions of this act, unless one-half of the feuars or proprietors having the *dominium utile* of the pieces of ground and houses on the said several streets, shall respectively signify their consents in writing under their hands, duly executed according to the forms of the law of Scotland; nor shall any of the lands, houses, and others above described, of which the said William Hunt is proprietor or superior, be comprehended within the royalty as aforesaid without the consent of the said William Hunt, or the proprietor of Pittencrieff for the time being, signified in like manner, such consents to be recorded by the person or persons making the same in the particular register of sesins kept at Cupar for the county of Fife: Provided also, that in estimating the numbers of the said feuars or proprietors who shall signify their consent as aforesaid, or who shall withhold the same, the number for each of the said streets shall be computed separately, and not in conjunction with the other streets, so that the said four streets may be comprehended within the said royalty, separately and successively on the necessary consents in each being completed."

As the different wardships describe localities and names which the course of time must sweep away, in the changes continually taking place in a progressing town, the following paragraphs will give them a fixture that will be acceptable to posterity.

"In order to facilitate and assist the execution of this act, the burgh and extended royalty shall be divided into ten separate districts or wards, and a som-

missioner or commissioners appointed for each ; and the burgh and extended royalty is hereby divided accordingly ; *videlicet*, The first district or ward, to commence at the west end of the High-street, that is to say, at and including the house life-rented and possessed by Barbara Adie, widow, on the south, and the house lately belonging to John Fotheringham, grocer, now to James Russell, writer, on the north side of the said street, to include South Chapel-street, and the lanes and closes on both sides, and to terminate at the cross of the said burgh, at and including the house of David Black town clerk of Dunfermline, on the south, and the house of William Buchanan, merchant, on the north of the said High-street ; and for which said district or ward, two commissioners shall be elected :

“ The second district or ward to commence at and include the new building called the Guild-hall, on the south, and the house belonging to the heirs of the late John Beugo, minister of the gospel, and presently possessed by William Beveridge, chamberlain of the said burgh, on the north side of the said High-street, to include the lanes and closes on both sides, and to terminate at the East-port, at and including the house of Michael Hunter, baker, on the south, and the house belonging to Robert Bonnar, wright, on the north sides ; and for which said district two commissioners shall be elected :—

“ The third district or ward to include the Collier-row, commencing at and including the house belonging to provost John Wilson, and possessed by John Miller, Bookseller, on the west, and the house lately the property of John Stenhouse of South Fod, Esq. now of Robert Taylor, on the east sides of the said Collier-row ; the streets called Rotten-row, North

Chapel-street, the Black-row at the north side of the high-dam ; and all the houses and others from the termination of the ancient royalty, and on the north and west of the said Black-row, hereby annexed to and included within the said royalty ; and for which said district or ward one commissioner shall be elected :

“The fourth district or ward to include the Kirk-gate, commencing at and including the house of Henry Rutherford, merchant, on the east, and the house of Widow Glass, on the west side of the said Kirk-gate, the May-gate and Abbot-street, to the houses of James Douglas, Writer, on the south, and of David Morris, Wright, on the north sides of the said street, (neither of which houses are included in the said district) the closes or courts in the said May-gate and Kirk-gate-streets, and Saint Catherine's-wynd, to the Abbey close ; and for which said district or ward one commissioner shall be elected :

“ The fifth district or ward to include Queen Ann-street, from, and including the house of William Campbell, Surgeon, on the north, and the malt-barn, belonging to Henry Bardner, Writer, on the south side of the said street ; the Cross-wynd, School-end street the Knabbie-row, or Reid-street, to and including the house belonging to Andrew Reid, on the north, and the house belonging to Henry Thomson, on the south sides of the said row or street ; the back street, from the east end of Queen Ann-street, to the east end of the town, and all the houses and others to to the eastward of that row of houses, running north from the west end of the Black-row, and to the northward of the said Knabbie-row, or Reid street, and to the termination of the royalty on the north and east ;

and for which said district or ward one commissioner shall be elected :

“ The sixth district or ward to include Guildhall street, Canmore-street, to the house possessed by the rev. John Fernie, second minister of the church and parish of Dunfermline inclusive ; Abbey-park-place, and St. Margaret's-street, to the house and gardens inclusive, belonging to and possessed by Henry Scotland, of Briery-hill esq. on the south end of the said street ; and for which district or ward one commissioner shall be elected :

“ The seventh district or ward to include Monastery street, (from the Abbey Close) Gibb-street, Priory-lane, Moodie's-street, and all the space between the said street and the wall or dyke, by which the rev. David Black's property is bounded on the west ; and for which said district or ward, one commissioner shall be elected :

“ The eight district or ward to include East-port street, and all the space to the eastward thereof, to the limits of the extended royalty and Shadows-wynd, and the New-row to the east end of the Nethertown ; and all that part or portion of lands, and others to be annexed to and included within the royalty in virtue of this act, situated on the south of the Kirkcaldy road, and on the east of the road or street leading from the said New-row-street to the Pitbauchlie road or Spittal-cross-head ; and for which said district or ward one commissioner shall be elected :

“ The ninth district or ward to include the Nethertown from the bridge over the Tower-burn, at the west end of the said Nethertown-street to its termination on the east, and Bothwell-haugh-row, (formerly called Gutter-side) to the Spittal-bridge ; and all that

part of the Spittal lands, to the southward and westward of the Queensferry road, to the limits of the extended royalty, and to where the royalty shall extend, in virtue of this act, to the southward of the said Spittal-bridge; and for which district or ward one commissioner shall be elected:

“The tenth district or ward to include Bridge-street, from the house belonging to and possessed by provost John Wilson inclusive, on the north, and the Town-house of the said burgh, on the south sides of the said street, to the north end of Chalmers Street, and to where the extended royalty of the said burgh ends and determines; and for which said district or ward one commissioner shall be elected.”

By this act the commissioners were empowered to appoint a superintendant of police, and other officers, to be named by them *special constables*, for the purpose of attending the commissioners, and executing the warrants or sentences pronounced by them, in virtue and for the purposes of the act, with all the powers and privileges belonging to constables in law.

The fund for defraying the expences occasioned by the improvements to be effected by this act, are raised by an assessment on the occupiers of dwelling houses, according to their real or valued rent, at the rate of one shilling in the pound, on all houses rented or valued below twenty pounds; and of one shilling and sixpence on all those above that sum.

The improvements produced by this act have been already numerous and important, contributing greatly to promote the health—the safety—the accommodation, and the comforts of all the inhabitants; and judging by the past, there is every reason to anticipate

that, from the zealous attention of the contractors, and the vigilant activity of the superintendent, these essential civic benefits will be preserved and even increased in future.

Fairs were a useful and agreeable institution of popish times. Domestic traffic was chiefly confined to those large assemblies, commonly held on the day of the saint, to whom the parish church was dedicated, or of some other popular saint. Thither resorted the merchants and chapmen with their various goods; and the rustic inhabitants of the district purchased their products, and returned home to their families with articles of necessity or luxury. The more enlarged and frequent intercourse of modern society, has rendered fairs, in a great measure unnecessary. The names of some of them, and the wares formerly exhibited, were expressive of customs and usages that have long fallen into disuse. There are eight fairs in the year, and two weekly markets; one every Tuesday, for the sale of grain by sample, and every Friday, for butter, cheese, eggs, &c.

Until within these three or four years, it was the custom for the weavers of the town and neighbourhood to have a procession at June fair. This was wont to be a joyous holiday. Previous to the fair-day, a *captain* was chosen by universal suffrage of the operatives. This, being the post of honour, occasioned no small expence to the successful competitor, who had to win his way to dignity at the expence of giving a small *treat* for every vote. But to those who could afford it, and had the ambition to enjoy a triumph for a day, it was doubtless repaid by walking at the head of many hundreds of his equals; carrying a dignified staff of office; having a guard of honour with drawn

swords; preceded and followed by bands of music, and flags; and attracting the admiration of all the females, and in-particular of one, for whose sake all this was done.

PUBLIC INSTRUCTION.

Clergy.

From the Reformation until the year 1645, there was but one minister in the parish church; but the population having much increased, it was judged necessary to have two ministers; and the heritors having agreed to bear the additional burden, there were accordingly two ordained on the same day, the rev. Messrs Kay and Oliphant.

Dunfermline is the seat of the Presbytery. The present ministers of the parish, are the rev. Messrs Allan M'Lean and Peter Chalmers: * their stipends

The rev. Mr Thomson, the predecessor of Mr M'Lean, died in 1790, at the great age of ninety-two; within three years of his death, he officiated regularly in his turn, and in his ninetieth year, preached and presided at the administration of the Lord's supper. He bequeathed to the poor of the established church of the parish, £100; the interest to be distributed yearly on the 31st of December, by the kirk-session, to the poor on the weekly rolls. His colleague, for nearly forty-four years, was the rev. Thomas Fernie, who died in his seventy-fourth year, and forty-fourth of his ministry. His son and successor, was the late rev. John Fernie. He published in 1815, a history of the town and parish of Dunfermline, and after his death, a volume of his sermons was also published.

consist of nineteen children to each minister; one half of which is barley, and the other half oatmeal, at the highest farm prices of the county, together with fifty pounds, sterling, of money, and ten pounds to each for communion expences. The first minister has, besides a manse and garden, and an arable and grass glebe. The second minister has neither manse nor glebe. The sacrament of the Lord's supper is administered twice in the year. The crown is patron.

There was a Chapel of Ease established in 1779; the minister of which is chosen by popular election. The present incumbent, is the rev. George Bell Brand. The congregation are subject to the jurisdiction of the parish kirk-session, but the minister is at liberty to admit to baptism and to the Lord's supper, all of them who are not under scandal. The collections at the chapel doors, are joined with those at the parish church, for the maintenance of the poor.

The meeting-house belonging to the Relief congregation, was built in 1775, in Chapel-street. The rev. Mr Ferguson is minister.

The Secession may be said to have originated here, and it has thriven well. The two brothers, Messrs Ebenezer and Ralph Erskine may be considered as the chief founders of this sect. In 1732 the former of these, in a sermon preached before the synod at Perth, declaimed in strong terms against the abuses of the law of *patronage*, and other defections then prevalent in the church; for which, after three days of warm disputation, the synod ordered him to be rebuked at their bar. He appealed to the general Assembly, who affirmed the decision, and appointed him to be rebuked at their bar. Against this he protested, and expressed his determination to adhere to the sentiments expres-

and in his sermon. In this protest, he was joined by Messrs. Wilson, Menzies, and Fisher; and the Assembly in the following year, by the casting vote of their moderator, suspended their ministerial relation to their respective congregations. The four ministers disregarded this sentence, and declared a secession, not from the constitution of the church of Scotland, but from the prevailing party in her judicature; and quickly constituted themselves into an ecclesiastic court, which they termed the "*Associate Presbytery*."

For some years there were mutual recriminations kept up between the general assemblies and the seceding ministers. The latter were rapidly making progress in securing the affections of the people at large, and drawing after them immense crowds of hearers. In the meanwhile they had been openly joined by Messrs. Ralph Erskine, one of the ministers of Dunfermline, and Thomas Mair of Linton. In 1739 the seceding ministers were libelled and cited to the Assembly. When they appeared, the Assembly intimated their readiness to drop the libel, and every thing bygone, and to receive them with open arms into full ministerial and christian communion with them. But it was too late: the rubicon was passed. The ministers who seceded had secured themselves, by various means, of the veneration of a great part of the religious public, and were now in a situation to assume a lofty attitude, and to reject with scorn the proffered amnesty of the assembly. They accordingly refused to accept of pardon; alleging that the court consisted chiefly of intruders, and others active in the growing defections, and as it was not a right constituted judicature of Jesus Christ, they boldly declined its authority. Thus was the gauntlet fairly thrown down; and the assem-

bly provoked anew with this daring attack, resolved to resent it with vigour. Without finding the ministers erroneous in doctrine, or scandalous in practice, the next assembly, 1740, deposed them from the ministerial office, as to the exercise of it in the church.

The following extracts from a private journal of that period, by an eye witness, furnish an interesting and *naïve* account of the transactions in the Dunfermline congregation, at that time.—

“Dunfermline, October 23th, 1739. The session resumed the consideration of their former resolutions, of suspending their connection with the present judicatories of the established church. The plurality of the members present, declared they were for continuing in *an interdependent* situation, without holding a connection with the established church, and agreed that this overture should be read before the session upon sabbath the eleventh of November, to be approved or disapproved of by them.

“November 14th. This day the session having heard the overture of the 23th of October, last read, and, in order to keep harmony among them, approved of the same, with the amendment, that the first difficult matter, which in the nature of the thing, requires a reference to a superior court before it be determined,—that a full meeting of the session shall be called, and they then determine, whether the same shall be judged by the established church, or the associate presbytery.”

“After this a pulpit war commenced twixt Mr Erskine and Mr Wardlaw, which continued till Mr Erskine was put out of the kirk. What Mr Erskine spoke in the forenoon, with respect to the defections and backslidings of the established church, and the lawful—

ness and necessity of the brethren to separate from them, Mr Wardlaw contradicted in the afternoon, saying, that the associate presbytery were unnatural children, and ought to have plead with their mother; and that it was at best a setting up altar against altar. Much was said on both sides, and many scriptures cited.

"April 30th, 1740. Collection by James Wardlaw, elder, fourteen shillings; this was the last he ever collected at the old kirk doors.

"May 11th, 1740. This day Mr Erskine's turn was to preach in the tent, forenoon; and knowing he was to meet with opposition in assaying to preach in the old kirk in the afternoon, gave suitable exhortations to the congregation how to behave, whatever should fall out, it being the Lord's day: and also, that he was to be with his brother Ebenezer, at the sacrament in Strling, next Lord's day; Mr White, probationer, to preach for him, here, that day. That the congregation should wait in the church yard till they saw if he got entrance, if not to return to the other place of worship. Accordingly, this afternoon, Mr Hardy, minister in Calross, being appointed to take possession of Mr Erskine's pulpit, whose diet it was this sabbath. The established party came a little after the second bell, and caused lock the porch door, as the ministers always entered the east door. Mr Erskine's congregation were mostly without, in the church yard, the east door was guarded by David Black of Hill, Ballie Chalmers, Bailie John Walker, and others, to keep out Mr Erskine; but when he came through the church yard with Mr Brisson, many following, as they came near the east kirk door, Mr Brisson cryed out, "Make way for your minister." Upon this, some rushed in, others

that were within soon turned back the gentlemen door-keepers, neither could they get the door shut, so that when Mr Erskine came forward, none of his opposers had power or courage to make the least resistance against him; his presence struck a terror in them. The way to the pulpit was linn'd on every side, so that Mr Erskine had a full and free entry to it. During all this time Mr Hardy was in the session house, trembling; for he would not mount the pulpit till he saw if Mr Erskine was kept out of the kirk; and when the small scuffle was at the kirk door, he called to lock the session-house door; and when the kirk was compos'd, and the psalms singing, he went forth, with his gentlemen door-keepers, to Bailie John Walker's house, but was in such confusion and disorder, that when they called for a dram, he could not ask a blessing on it, (as was said.)

“May 18th. This day Mr Erskine assisting at a sacrament in Stirling, and Mr White being to preach the forenoon in the kirk; but Mr Geddes, the other minister in Culross, and Mr George Eddie, took early possession of the pulpit; and when Mr White came to the kirk, the pulpit was filled, and he refused entrance; so he, and our congregation, returned to our own place of worship.

“This week Mr Hugh Forbes came to Dunfermline, and visited Mr Erskine; and, speaking of our affairs, desired Mr Erskine to make no more attempts to force himself into the established kirk of Dunfermline, as he wished him well, and that if he did, the consequences might not be comfortable, as it bordered upon rebellion; so we never afterward attempted it.

“After this all the elders left Mr Wardlaw's session, except John Angus, John M'Raich, Adam Anderson,

Alex. Spence, and James Hoog ; and these continued all Mr Wardlaw's time, without any addition, neither did all the rest attend Mr Erskine's session, but many stood neutrall.

" June 2nd, The old session made choice of John Angus for their treasurer ; and appointed him, July 24th, to demand of James Thomson, the book and money, with other things belonging to the session, in his keeping as treasurer ; to which James answered, that he had laid that affair before the session, and that they would by no means come in to it. A long plea took place ; the depute, sherife here, would pass no sentence : it was then carried to St. Andrews ; the commissar soon passed sentence in favour of the old kirk session, upon which James Thomson, delivered up to John Angus all the books and other things belonging to the kirk session, with all the bonds, bills, and money, in his hand, amounting to the sum of three thousand two hundred merks, scots, and some od mony, with the old bad copper ; William Black, writer, being present in James Thomson's house that night, wrote the discharge ; which was subscribed by John Angus, old kirk treasurer, and all other witnesses in due form ; there were severall of the associate elders present, of whom David Inglis, wright, was one. This discharge was registrate in the counçil books of Dunfermline, for its preservation.

" There is one thing I shall notice here, some years after Mr Thomson was settled in Dunfermline, he happened to come to Mrs Crawford's shop, where James Wardlaw of Nether-beath was at the time, to whom Mr Thomson said, that he could get no account of a thousand merks of that money, said to be paid up to John Angus by the associa'es session, and that he de-

signed to use means to recover it from the associate session. To which Mr Wardlaw answered, Sir, the associate session payed up in bonds, bills, and money, three thousand and two hundred merks, and got a discharge, the which discharge is registrated, and therefore the associate session defyed him. Mr Thomson still asserted, that he never got account of mor than two thousand two hundred merks of that money, and continued still in that mind, neither was it doubted by many, that Mr Thomson spoke the truth.—Who had it then ?

“ The elders that stayed with Mr Erskine were, so far as I remember, James Wardlaw, James Beugo, David Inglis, James Thomson, John Durie, John Brand, John Lethem, Hary Fisher, George Brand, John Henderson, junior, Andrew Dewar, George Hutton, Alex. Henderson, James Mitchell, deacon.

“ There stood neutrally, David Morrison, John Henderson, senior, Hary Thomson, James Young, James Orquhart, David Wilson, James Main, David Scotland, George Turnbull, John Bruce.” *

The meetings of the infant church were often held at Dunfermline, where the members concocted their measures, and gave an organization to the Secession, which, although at first it was few in numbers, yet was possessed of most vigorous stamina, which have enabled it to spread itself throughout the empire.

In 1745, the number of the seceding ministers had so increased, that they had three presbyteries constituted under one synod ; and at this synod was discussed, at great length and with much altercation, the law-

* Private M. S. journal.

falsehood of swearing the burghess-oath, commonly administered in burghs. One party, amongst which were the Erskine's, James Fisher, and others, declared that it was lawful; and the other party, the leaders of whom were Messrs Moncrieff, Mair, and Gib, contended that it was unlawful: hence the denominations of burghers and antiburghers. This schism gave rise to such an intolerant and discordant spirit betwixt the two parties, that their posterity have long become ashamed of it, and have now formed a union, which is likely to be lasting.

There are three meeting-houses in the town, connected with the *United Associate Synod*. The first is in Queen Ann-street; it was erected in 1798, and is a large building, well fitted up, and capable of accommodating two thousand of an audience. There were formerly two ministers in this congregation; but some differences arising, a large number lately separated from it, and formed another congregation in the same connection. The present minister, is the rev. Mr Fisher. An elegant new manse has lately been erected for him.

The meeting-house belonging to the separating congregation is situated at the east end of the town. It is a new built handsome structure, fitted to accommodate about nine hundred hearers. The rev. Mr Brown is present minister.

The third is in Chalmers-street; it was built in 1790, and was, previous to the union of the seceders, the antiburgher meeting-house. The rev. Mr Barlas is minister of this congregation. The presbytery meets in Queen Ann-street.

There is a congregation of original burghers. Their meeting-house is in Ceanmore-street, and was

built in 1800, at the separation from the 'Associate Synod. It accommodates an audience of about nine hundred. The rev. Mr Dalziel is pastor here.

There is a congregation of Baptists in Bridge-street. Their origin here may be dated in 1780. From the smallness of their number it was some time before they were organized as a church,—but they have been now in that state about twenty-five years, having a plurality of elders or pastors, chosen from their own body, who, with those members in any measure capable, communicate instruction in the doctrines and duties of christianity.

There is a small number of the Society of Friends, who meet, privately, on the sabbath.

About thirty-five years since there was a congregation of Cameronians. Of these, a very few individuals only remain ; and the house they met in is now used for the Lancasterian school.

In the year 1802 a congregation of Independents was formed. It continued about five years, when the greater number joined the Baptists.

In 1815 the Methodists built a handsome chapel in the May-gate, and sent a regular succession of preachers. This sect, which flourishes so vigorously in England, never took proper root here, owing probably to the strong hold the principles of the Secession already had in the minds and habits of the people. They were never able to collect a respectable and permanent audience ; and finding that no lasting impression could be made, the attempt was at last relinquished.

Bible Societies.

THE *Western District of Fife Bible Society*, is an independent association. It was never auxiliary to the *British and Foreign Bible Society*, although its money has been liberally granted to that institution. At the last annual meeting, held 26th of June of the present year, the following resolution was adopted.—

“ That considering the present state of the Apocryphal Question in the Committee of the Parent Society; the funds of this society shall, for the ensuing year, so far as they are disposable for general purposes, be remitted to the *Edinburgh Bible Society*; reserving to the committee the power of granting such proportion of the money of the society as they shall deem proper, in particular cases, to school or tract societies, for the circulation of the *Bible alone*.

Statement of Receipts and Disbursements from 18th of April, 1826, to 26th June, 1827.

RECEIPTS.

Subscriptions,	£24	12	6
Balance last Account,	69	9	4½
Penny-a-week Auxiliary,	8	17	3½
Cairney-hill Auxiliary,	4	18	9½
Ladies' Auxiliary,	4	16	9
Treasurer's Charge,	£112	14	8½

DISBURSEMENTS.

Edinburgh Society,	£96	0	0
Sundries,	6	0	6
Discharge,	£102	0	6
Balance in Treasurer's hand,	10	14	2½
From this Charge,	112	14	8½
Substract last Balance,	69	9	4½
Total Receipts this year,	£43	5	4

The *Penny-a-week*, and *Ladies' Auxiliary Bible Societies*, give their subscriptions and donations to the Western District Society.

There is likewise a *Missionary and Education Society*.

The *Dunfermline Ladies' Society*, in aid of *Female education in India*, was instituted in October, 1835. Its object is to establish female schools in India, through the medium of the missionaries at Serampore. The society has already transmitted, for this purpose, thirty-six pounds, by Dr Marshman.

In the beginning of the year 1823, it was suggested by the rev. Mr Brown of Inverkeithing, that were each parish in Scotland, to form a society for the purpose of providing for the support of a native Hindoo preacher, the expense of whom it is ascertained would be little more than ten guineas, in this way nine hundred native preachers of the go-pel might be supported, and much good might be effected, at a trifling expense to individuals. The idea is certainly magnificent; and a society, upon this principle, has been some time in existence here; and since its commencement, has remitted fifty guineas for this purpose.

Schools.

THERE is yet no collegiate Academy, or provincial College established here, though it has been in contemplation. There is a singular anomaly in there being no parochial school; nevertheless, schools were of very ancient institution here, as there is great reason for believing that "gude Mr Robert Henryson," was schoolmaster in the abbey, in the latter part of the

fifteenth century. It is likewise mentioned in the records of the presbytery, that the grammar school and school-house, were a legacy to the masters, by a Mr Gedd, a romish clergyman; for which they were to put up prayers for his easy passage through purgatory. The want of a parish school must have arisen from there being previously established, in popish times, a grammar school, and also one for music, which was always a principal study in those days. This receives corroboration, from a grant made by queen Anne of Denmark, (who possessed the temporality of the abbey) in 1610, mortifying in the hands of the town-council the sum of £2000 scots, for the support of the masters in their institutions. The temporality having passed in latter times to the marquis of Tweeddale, as heritable bailie, he still possesses the right of presentation to both schools; but has always exercised it in favour of the candidates recommended by the town-council. The salary of the *master* of the grammar school, arising from the queen's mortification, together with the sums contributed by the town-council and fraternity of guildry, amounts to twenty-two pounds, twelve shillings, and sixpence. There is likewise an *usher*, whose duty is to superintend the English classes, and those of writing and arithmetic, while the rector takes charge of the classical and other departments.

The master of the singing school likewise holds the offices of precentor in the church, and session clerk. His salary is about fifteen pounds; he also receives one half of the dues for marriages and baptisms; the other half is divided betwixt the two beadles.

An elegant and commodious new school, with dwelling-house above, was built near the site of the old one. It is adorned with a circular tower over the roof, intended as an observatory.

The fraternity of guildry built a large house for the purpose of a commercial seminary, in a park at the east end of the town. The apartments for teaching are on the ground floor, and the dwelling-house in the two upper stories; on the front is a large garden, and behind a commodious play-ground. In this school the Greek, Latin, and French languages, with mathematics, geography, and all the branches of a complete commercial education, are taught by two masters.

The late Adam Rolland of Gask, esq. left a donation of a thousand pounds, under the management of seven elected by the Town-council, and six by the subscribers, the interest of which to be applied in affording education to children, whose parents are unable to pay for it. The teacher of this school is bound to instruct fifty children, sent to him by the managers, and he is allowed to take in an additional number on his own account, for which moderate fees are charged. In this school the Lancasterian mode of education is adopted, and the institution has already proved a great blessing to many poor parents. It is situate in Priory-lane.

A number of heads of families, several years ago, resolved to establish a school in Grieve-street, Pittencrieff, as a central situation for the youth of the streets in the vicinity. In this school are taught the learned languages, and all the common branches of education.

In Pittencrieff-street there are two schools, in which the above branches are taught, with the exception of the languages

In the High-street, there is a school for teaching reading, spelling, and writing, under the patronage of Mrs Gardner, of Wood-mill, and a number of private subscribers, entitled "The Dunfermline Subscription Charity School."

There are several female schools, in which plain and, ornamental sewing and embroidery are taught, and occasionally, instrumental music and the rudiments of drawing.

About a year ago a number of the table-linen manufacturers established an Academy for Drawing, with the view of having a greater number of young men well instructed in the art of designing patterns for their branch of manufacture.

Vocal music, with that of the piano-forte and the organ, are regularly taught, both privately and in classes.

Sunday Schools have been properly organized here, for the last seven years; and the *Association* has regular office-bearers, teachers, visitors, and directors, with an annual meeting, and printed report of its proceedings. There are at present seventeen sabbath schools established in the town and villages of the parish, and the number of pupils who receive religious instruction, which, there is reason to fear, would, but for these, be scantily communicated, is eight hundred and ninety-nine. The expences occasioned by books, premiums, &c. are defrayed by annual subscriptions, and the collection resulting from an annual sermon, preached to the whole schools assembled.

Libraries.

IN 1789 the Dunfermline Town Library was instituted. The purchase-price of a share is at present two guineas, with an annual subscription of seven shillings and sixpence. Every proprietor can sell his share. There are at present above ninety proprietors.

There was a Tradesmen's Library begun several years ago. Though yet small, it is well selected, and reflects much credit on their committee of management, for the judicious choice they have made of books, pertaining both to elegant literature and science. Nor are they allowed to mould on their shelves, as they are much perused.

There is a pretty extensive Circulating Library of miscellaneous literature; and another small one, consisting chiefly of books and tracts on religious subjects. There is one Printing Office in the town, two Booksellers, and two Reading Rooms.

Mechanics' Institution.

THIS valuable institution is of recent establishment. It was constituted in September, 1825. The right honourable the earl of Elgin being president, and James Hunt, esq. of Pittencreeff, vice-president. Mr Henry Inglis, treasurer, and Mr David Lawrie, secretary. Their first annual meeting was held on the 24th of January of this year. There have yet been only two courses of lectures delivered; one on some popular branches of natural philosophy, and an

other on chemistry; both of which were well attended: but the directors purpose having at least two courses on some art or science, with its practical applications, in the year. No regular lecturer is yet appointed. Their library, formed partly by donations and partly by purchase, is already respectable, and consists chiefly of works on art and science, extremely well chosen. Their funds are in a flourishing state, and the institution promises fair to become in a few years of extensive usefulness. In their first report, which possesses much merit, there are some remarks which well deserve to be quoted.

"It has been represented in disparagement of Mechanics' Institutions, that only a few comparatively can attain to eminence in scientific acquirements, and therefore a mere smattering of knowledge, as it is termed, will be rather hurtful than beneficial to the many. The conclusion is evidently false. Is a man to become a less valuable member of society—less attentive to the duties of his station—less affectionate and tender as a husband and parent, and more estranged from all the endearments of social intercourse, in proportion to the knowledge he obtains of chemical science, mechanical philosophy, or natural history. On the contrary, will not his acquaintance with these, humble as may be his attainments, be found a rational sort of amusement, or contemplation in his hours of relaxation?—Will not the mind delight to dwell on those wonderful discoveries which science has unfolded to view; on that subserviency to the wants, as well as to the enjoyments of man to which mind has subjected matter? The natural tendency of institutions of this kind is, then, to elevate man in the scale of intelligence, and to improve the moral taste and habits.

In illustration of this, and to enforce it by their example, we see the most illustrious in our country for virtue and talent lending their support to the diffusion of knowledge."

Friendly Societies.

Among the many discoveries in political economy, of which modern times can boast, the organisation of *Friendly Societies* is one of the most useful to the working classes; and if conducted on a proper principle, they prevent much domestic misery, which would otherwise exist.

Ancient Society of Gardeners. This is a very ancient institution. In its most early records there is no date annexed; but from the holograph of well known names, it must have existed at an early period; the latest date is 1716. It became a friendly society in 1795, and is under the management of a chancellor, vice-chancellor, deacon, and treasurer. No member can be admitted under the age of fifteen years, nor exceeding forty. Neutral actual gardeners pay at entry one guinea; sons and sons-in-law of members, seven shillings; and neutral persons, not actual gardeners, two guineas, besides dues; and all pay one shilling per quarter to the funds. No member is entitled to any benefit until he has been three years and a quarter entered; afterwards he is entitled, through sickness or the infirmity of old age, to receive three shillings weekly, during nine months, and one shilling and sixpence, weekly, afterwards. At the death of a member, his widow or representative receives two pounds. The widow of a member,

while remaining such, receives thirty shillings, yearly; subject to variation from the number on the list. The landed property of this society consists of sixteen acres, all fenced out, at, from one shilling to one shilling and fourpence, per fall.

Ancient Society of Weavers. This was constituted in 1740, but became a friendly society in 1793. Its affairs are managed by a preses, and committee of twelve members, including the treasurer, chosen annually. The terms of entry are two shillings and sixpence, upon every hundred pounds of stock, and one shilling quarterly. Sons and sons-in-law of members following the craft, pay two thirds of entry money. No member can receive any supply, until he has been three years and a half on the books; after that period he is entitled, when in distress, to two shillings and sixpence weekly, during nine months, and afterwards to one shilling and threepence. At the death of a member, his representative receives one pound ten shillings; at the death of a wife, one pound; and of a child under twelve years, ten shillings. Widows have sixteen shillings yearly, and one shilling a-week besides, if in distress. There are at present two hundred and seventy-five members.

There are besides those mentioned, a number of Associations in the town and surrounding villages; the objects of which are of the most important and laudable nature—to make provision for the attacks of disease, and the infirmities of age, and likewise to insure a sum for funeral expences.

A short description of two or three will generally apply to the whole of them, as they are all constituted on similar principles.

The Golf-drum and Baldrige-burn friendly society receives members from the age of eighteen to forty-five, at the rate of one shilling and sixpence at entry, and one shilling and a penny per quarter ; and at the death of a husband or wife, the survivor receives five pounds, and one pound five-shillings at the death of a child. In cases of sickness, four shillings per week are allowed for twelve months, and two shillings afterwards.

The Heart and Hand friendly society, admits members between the ages of sixteen and forty; excluding colliers and seafaring men. The terms of entry are one shilling and sixpence, and one shilling and a penny each quarter. After being nine months a member, he is entitled in sickness to four shillings a-week, for a year, and to two shillings after that period. At the death of a member or his wife, five pounds are given, and one pound five at the death of a child below sixteen years. Widows pay sixpence at every death, instead of one shilling.

Pittencrieff Friendly Benefit Society for the heads of families. At the death of a member, each pays one shilling ; and five pounds are given on the occasion. In cases of sickness, every member pays a penny a-week, affording eight shillings a-week to every sick member as long as he is unable to work.

Pittencrieff Dead Fund. At the death of a husband or wife the survivor receives five pounds, and for a child under fifteen years, two pounds, ten shillings. Besides these, there are—

Crispin's Dead Fund. Every member of the brotherhood pays one shilling, at every death in the Society.

The New Road Dead Fund.

Queen Ann's Street Society.

Old Men's Dead Fund.

Leskie's Insurance.

Petiennuir Society.

Colliers' Society.

Whipmen's Club.

The Dunfermline Friendly Institution, founded on the principles elucidated by the Highland Society of Scotland.

These are all guaranteed by the approval of a Justice of the Peace, and are of course protected by law.

Public Charities.

THERE is no legal assessment in the town nor in the parish, for the maintenance of the poor ; but they are supported by funds arising from several mortifications—from the collections made at the church doors—from those arising from charity sermons—from money obtained for burying places in the churchyard—from the funds of the guildry and the incorporations, and above all, from the subscriptions of "*The Voluntary Association for the Support of the Poor.*"

St. Leonard's hospital is the most ancient of the charitable institutions, but the original founder is not certainly known. It appears there was formerly an hospital at the suburb, now called the *spittal*, and the funds arising from sixty-four acres of land in the immediate vicinity, were appointed a provision for

the maintenance of eight widows; each of whom was entitled to four bolls of meal, four bolls of malt, eight loads of coals, eight lippies of fine wheat, eight lippies of groats, every year, and likewise to an apartment in the hospital, together with two shillings of silver. The hospital has been long removed. The patronage is exercised by the marquiss of Tweeddale.

In 1675, Sir Henry Wardlaw of Pitreavie, established an hospital at the village of Mastertown, called the *Pitreavie Hospital*, for the benefit of four widows, who were to be "women of honest fame, relicts of honest men, who live on the ground of Pitreavie, or other land belonging to him or his successors;" and failing widows, to such other women as the patron shall select, each of whom is to have six bolls of meal, yearly, or three bolls groats, and three bolls of bear, at the patron's option, and an apartment in the hospital. The eight part of the lands of Masterton is burdened with this provision.

In 1710, at the death of Mr Grame, the last episcopal minister of Dunfermline, there were six hundred merks (£33. 6/8.) found in the poor's box, which sum was mortified in the hands of the old kirk session, for the use of the poor, by the justices of the peace, the heritors of the parish, and the town-council. The town is under obligation to pay the interest yearly; one half to the poor of the burgh, and the other half to the poor in the country part of the parish.

John Reid, a shop-keeper in Dunfermline, mortified a considerable property for the use of the poor, the management of which was committed to the provost,—two bailies, and dean of guild,—the ministers and two elders of the established kirk-session—the minister and three elders of the Relief, and the minister

and three elders of the burgher congregations. The guardians of this property are strictly enjoined to bestow its funds upon such persons as have once been in good worldly circumstances, and the heritors of the parish are requested to superintend the management. Should a poors'-house be erected in the parish, the guardians are to surrender the property to its directors.

The revenue arising from this mortification is now much increased, by the ground being partly fenced at the rate of two shillings *per fall*. The present rental amounts to £140, and the funds are applied to the support of poor householders in the parish, but more particularly within the burgh. There are few provincial towns in the kingdom that can boast of such a liberal provision for decayed families, and the general poor, arising solely from the benevolence of a private individual.

The kirk-session and Chapel of Ease, having declined to join with the Voluntary Association, have a distinct maintenance of their poor. There are at present on their roll about thirty; and during the last year, the sum of £150 was distributed in weekly charity, by their treasurer.

The *Voluntary Association* for the support of the poor, was instituted in 1815.

Besides the committee of heritors and ministers, there are ten directors chosen annually, and appointed to ten respective districts in the town. Every district, both in the town and country parts of the parish, has two visitors, whose business it is to enquire, personally, into the real circumstances of those who apply for assistance, to take inventories of their effects, and to ascertain that those persons continuing on the roll, are

still in need of support. They report, monthly, the state of their respective districts.

An extract from the last report of the proceedings, will exhibit the present actual state of this excellent institution.

“ In presenting to the public a report of their proceedings, the directors have much pleasure in announcing to its friends, that it still continues to realize their most sanguine expectations, and that the manner in which they have been enabled to meet the demands of the last year, has powerfully strengthened in their minds the conviction of its excellence, and of its being at once the most efficient and the least expensive that can in their opinion be adopted. The increase which has taken place in the expenditure, will, they trust, like its cause be only temporary; and it deserves to be noticed, that, while a legal provision, wherever it has been introduced, has invariably tended to increase the number of the poor, during the whole eleven years that the Voluntary Association has been in operation in this parish, with the exception of one or two instances, as easily accounted for as last year's increase, the number of the poor and the money expended in their support has been gradually diminishing.”

The number of poor, and the sum paid to them, monthly, from April, 1826, to April, 1827, is as follows :—

Distributed to 210 Poor, in	April,	£45	15	6
————— 310 ———	May,	46	17	6
————— 205 ———	June,	44	16	6
————— 201 ———	July,	48	7	6
————— 214 ———	August,	50	18	6
————— 182 ———	September,*	38	6	0
————— 214 ———	Oct.	48	12	0

Distributed to 221 Poor, in Nov.	51	2	3
----- 229 ----- Dec.	53	10	6
----- 223 ----- Jan.	49	12	6
----- 202 ----- Feb.†	46	0	6
----- 234 ----- March,	68	18	6

The average expence of the paupers on the list of the Association is nearly one shilling and a penny, but in this number the children on the list are not included; the names of the parents or persons by whom they are kept being only entered in the book: were these enumerated, the average expence would be considerably less.

The months marked with an asterisk, are the two in which the funds arising from Reid's mortification are distributed; those of the poor, on that list, did not receive their usual Allowance from the association.

During the last year there have been twenty-nine deaths and seventy-two new applications; of which twenty received temporary assistance, and the remainder continue on the list.

RECEIPTS AND EXPENDITURE.

RECEIPTS.

To balance at last year's settlement,	£29	2	10½
....Cash received from arrears of last year,	34	1	6
..... received from heritors' subscriptions,	343	8	1
..... received from householders' ditto,	143	5	3
..... received from Queen Ann-street congrega- tion, including new-year's collection,	26	4	2
..... received from Chalmers-street congregation, 11	19	8½	
..... received from Relief new-year's collection,	5	0	0
..... received from Chapel of Ease ditto,	5	11	2½
..... received from Maygate chapel,	4	15	6
..... received from Original Burgher ditto,	3	3	0
..... received from effects of paupers,	3	19	3½
Total Receipts,	£610	6	7

EXPENDITURE.

By Cash distributed to the poor,	£592 17 2
..... paid for coffins and funeral expences,	13 14 0
..... paid for candles, receipts, postages, &c.	1 4 1½
..... paid for cases of incidental distress,	2 5 0
..... paid for expences of collecting and management,	25 0 0
..... paid for making two lists of Reid's mortification,	1 1 0
..... paid for officer's salary,	2 2 0
..... paid for printing report, &c.	3 8 0
Total Expenditure,	£641 11- 10½

Balance against the Association, £31 6 3½

Arrears due at this date, £32 13 3

Such is the present state of this Association, and the Directors thus conclude their sensible address to the public. "They do not feel themselves called on, here, to enter into the arguments either for or against a legal assessment, but they beg leave to call the attention of their fellow-parishioners to the annexed extract from the supplementary report of the committee of the General Assembly, on the management of the poor in Scotland; * and to express their conviction, that it is only by the unanimous and continued encouragement

* Average proportion of Paupers to the population

of Scotland, is	1 to 29, 9-10ths
Ditto to parishes assessed,	1 to 32, 9-10ths
Ditto to parishes unassessed,	1 to 35, 4-10ths
Average expense of maintaining the poor in Scot-	
land, per week,	1s. 3d.
Ditto to parishes assessed,	2s. 3d. 3-9ths
Ditto to parishes unassessed,	8d. 8-12ths.

given to this voluntary scheme of provision,—which cherishes and preserves, both on the part of the giver and receiver, the character of charity,—that this parish can be preserved from those frightful and accumulating evils, which seem to be inseparable from a legal assessment."

The Fraternity of Guildry, besides subscribing five pounds five shillings, annually, to the *Voluntary Association*, give from their funds, weekly or monthly allowances to decayed members and widows, and in this manner their annual revenue is expended.

There is likewise a *Female Beneficent Society*. It is managed by a committee of Matrons, the objects of their benevolence are poor widows, and females in distressed circumstances.

Each incorporation gives small sums to poor widows belonging to its trade, in proportion to the state of its funds.

Banks.

There are two Banking Offices in the town; that of the bank of Scotland, established in 1781; and that of the Commercial bank which began here in 1812.

There was likewise formerly a branch of the British Linen Company, begun in 1804; but it was removed some years ago.

Savings' Bank.

This was begun here twelve years ago, and is in a thriving state. Whatever has a tendency to promote the welfare of the lower orders of society ought to be patronized and encouraged; and the institution in this place is well calculated to promote this end. During the twelve years it has been in operation it has given

entire satisfaction to all concerned, as there has never been the most distant hint of discontent expressed by any person, but many thankful acknowledgments of the benefits it has been the means of affording.

The affairs of the Savings' Bank are managed by a Governor, with ten extraordinary and twelve ordinary Directors, and a Treasurer. Their total assets at present amount nearly to £2,500.

*Abstract Statement of the Dunfermline Savings' Bank,
30th April, 1827.*

Cash this day deposited with the Commercial Bank of Scotland,	£2410	0	0
Interest due by the Bank, from 2d Nov. last, to 30th April, 52	18	11	
Cash in the Treasurer's hands,	4	6	7

Total assets,	2467	5	6
Due to the depositors, including Interest as per statement, 2440	7	10½	

£26 17 7½

The above sum of £26 17 7½ has been gained in the course of twelve years, on the fractional sums less than the sums that bear one halfpenny per month of interest, and on the fractional time less than a month. There is also a number of small sums of interest due to the depositors, who, after having drawn out their deposits, have not afterwards called for the interest after it became due.

Interest received and due by the Commercial Bank, from 1st May to 30th April, 1827. .	£108	18	10
Treasurer's salary, ½ per cent.	12	2	0
Officer's salary,	1	1	0
Stationary,	0	6	4
Cleaning the Town-house, candles, &c.	0	4	0

25 5 6

Interest due to the depositors,	93	17	5½
---------------------------------	----	----	----

Saving on Interest above the annual expence,	£22	4	0½
----------------------------------------------	-----	---	----

Post Office.

The revenue derived from the Post Office, in any town, is the best criterion of the amount of business transacted there and in its vicinity. Prior to the beginning of the present century the annual revenue of the Post Office here, was, not much beyond £300. It has since increased greatly; partly owing to the rise in the rate of postage, but chiefly to a greater extensiveness of business, especially in manufactures.

Gross Revenue of the Post Office, from 1804—1826.

1804, upwards of	£380	0	0
1805	750	0	0
1806	800	0	0
1807	900	0	0
1808	900	0	0
1809	900	0	0
1810	950	0	0
1811	950	0	0
1812	1000	0	0
1813	1040	0	0
1814	<hr/>		
1815	<hr/>		
1816	1141	8	10
1817	1031	18	6
1818	1033	16	1½
1819	1017	17	5
1820	1108	4	1
1821	1014	19	3
1822	1009	2	1
1823	1009	2	1
1824	1867	19	3½
1825	1178	11	0
1826	1240	10	10½

Supply of Water.

WATER is the first necessary of life; and to supply the wants of a large community with a sufficient quantity of this fluid, in a pure and wholesome state, ought to be the paramount care of all those intrusted with the management of public affairs. Dunfermline, ever since it became a town of any size, has been very scantily supplied with water. This has been partly occasioned by the numerous coal-pits in its vicinity, the drains or levels of which, cut the subterraneous veins, and draw that water into their own channels, which would otherwise have ascended to the surface, and formed springs. As the monastery, even at its height, consisted but of a small number of persons, and as, in ancient times, the village dependant on them had but few inhabitants, of course the quantity of water requisite for their use needed to be but comparatively small. We may be assured that the monks, who possessed both skill, and the means of applying it to useful purposes, were in no want of excellent water. There is no doubt they had wells dug in convenient situations, as well as the more scanty and distant supply of natural fountains. For driving their mills, they had two adjoining rivulets, besides the sheet of water, covering a space of above thirty acres, anciently called *Moncur*, but now the *town-loch*, about a mile to the north. When the town increased in numbers, a mill-lead was constructed, which conveyed the water to a large reservoir within the town, called the *dam*. There is no doubt that this was a great public advantage, but the town-loch, in seasons of great drought, is totally dry for several

months ; so that in summer there was often an absolute scarcity of water, and the scanty supply was extremely unwholesome. With these resources, however, together with wells dug by individuals, the inhabitants made the best shift they could, while they were comparatively few in number, and perhaps not over fastidious in taste : but when, within the last eighty or a hundred years, the population had vastly increased, and was yearly increasing, there arose an absolute necessity to have a proportional increase of water.

The means to which recourse was had to procure this necessary increase, are minutely detailed by the late rev. Mr Fernie, a native of the town, who possessed superior opportunities of local knowledge ; and we cannot do better than make the following extracts from his work:—

“ It appears that about seventy years ago, and long before that period, the inhabitants of this place were but very poorly provided with water, both with regard to quantity and quality. To remove so great an inconvenience the town-council, the guildry, and the incorporations, in 1754, resolved to have water conveyed into the town in leaden pipes. The Head-well, alias St. Margaret's well, (only about a mile from the borough) was fixed upon as the most eligible fountain, and was deemed, at first, fully capable of yielding an adequate supply of water.

“ The execution of this scheme was intrusted to a committee, consisting of persons appointed by the town-council, the guildry, and the eight incorporations. The pipes having been laid, and a reservoir built in the town, the inhabitants, in 1765, were fur-

nished with water from the north and south headwells; but the quantity obtained in the time of drought was found to be insufficient: Notwithstanding the subsequent exertions of the committee to increase the supply, a scarcity of water was still experienced, and continued to be felt for many years. The old committee for executing the water-scheme, demitted their office in 1744, and were succeeded by one solely appointed by the town-council.

" In 1797, it was determined to have recourse to the Cairncubie springs, situate in the town moor; and accordingly in the following year, the water arising from these (and which proved abundant) was conveyed in wooden pipes of three inches diameter, till it reached the Headwell. Thus, at last, was there obtained a sufficient supply of an article so necessary to the ordinary purposes of life, and which contributes so much to cleanliness and comfort.

" In 1805, such of the inhabitants as wished the conveniency, were permitted (upon complying with the terms prescribed) to have private pipes for their own use; and a considerable number of houses have been provided with this useful accommodation.

" The Committee, in 1806, resolved to substitute a cast-iron pipe, of four inches diameter, in place of the leaden one, of only two inches, which conveyed the water from the Headwell to the reservoir; and this improvement was completed on the second of February, 1807.

" It is proper to mention, that the water, within these few years, has been greatly meliorated by means of filtering pits: two small ones are placed so as to receive the Cairncubie springs, and another of larger dimensions at a small distance from the reservoir.

These filtering-pits were executed in 1810, by Mr Andrew Johnstone, of Glasgow; and from that time have continued to produce a remarkable change, for the better, on the quality of the water.

"Although it is sometimes necessary to shut the pipes belonging to some yarn-boilers, and those pertaining to brewers, yet there is now, at all seasons, such a supply of water as is amply sufficient to answer every domestic purpose for which it may be required on the part of the inhabitants. The quantity of water delivered into the reservoir (except in time of drought) is at the average rate of fifteen English gallons every minute, or 21,600 in the twenty-four hours.

"At the commencement of the Water-scheme in 1764, and during the years 1765-66-67-68, subscriptions for carrying it into effect, were received from the town council, the guildry, the incorporations, and other communities of the borough, and from individuals, to the amount of £1,000: It likewise appears, that there was a general meeting of the burgesses and inhabitants, who agreed to an assessment for the same purpose.

"For the privilege of having pipes, the brewers engaged to pay fifty pounds, annually, for six years after Martinmas, 1764, at the rate of one penny for each shilling of ale excise; and in case of any shortcoming at the year's end, the balance to be paid in terms of the rule of assessment:—They continued to pay according to this plan, till 1767, when the bond they had granted was cancelled, and a new Scheme adopted; part of which was, that they should pay a yearly rent for their pipes; a practice which is still continued.

"The whole expenditure on the Water-scheme, preceding 6th November, 1774, amounted to £1,748 : 13 : 10d. 3-12ths.

"The cast-iron pipe, from the Headwell to the reservoir, cost £638 : 17 :—expense of making a tract for the pipes, &c, £146 : 7 : 9,—in whole, £785 : 4 : 9. The old leaden pipe and appurtenances were sold for £575 : 3 : 3.*

"What follows is a description of the *filtering-pit*, situate near the reservoir: It is twenty-seven feet long, by nine in breadth, and nine feet deep. The bottom is filled with broken whin-stones to the height of two feet; above the whin-stones there is a stratum of coarse water-gravel, nine inches thick; the middle part is a bed, or stratum of sea sand, of the thickness of about four and an half feet; and the upper, or remaining part of the pit is another stratum of coarse water-gravel. The pipe from the Headwell, containing the whole column of water, terminates in the bottom of the pit, and the purified water is conveyed from the top of it, into the reservoir. There is an easy method of cleansing the filtering pit."

There was lately an improvement made on the filter, by which one thousand additional gallons of water are daily received.

But, since that period, there has been a very considerable accession to the population of the town; and in the space of twenty years, the cast-iron pipe has become so incrustated with various mineral matter, deposited from the water, as to render it incapable of conveying an adequate supply. The original calibre

* Minutes of the Water-scheme committee.

of four inches, now only delivers one inch and a half of water. This defect has been very seriously felt of late years; and there was, as has been usual in all ages amongst unreasonable people, an outcry raised against the public authorities, as if they could have commanded water at their will. But, besides, although the pipe were even thoroughly cleansed from its mineral matter, the Cairncubie springs alone are not copious enough to supply the quantity requisite for the wants of the present population. Aware of this, by calculation as well as by experience, the Water-committee about five years ago dug a tank or pond in the neighbourhood of the springs, to collect all the surface and other water which might run into it. This pond was, last year, much enlarged, and is now capable of containing 3,000,000 of gallons. It communicates with the main pipe through a lateral one, so that by means of this important auxiliary, there are delivered at the reservoir 20,000 gallons per day. Still, this quantity is found too scanty for the multiplied wants of the community; and further means are in contemplation for increasing it to such a degree, as shall be fully adequate to the exigences of the public. The first of these is to have the pipe cleared of its impeding incrustation; and the second is to increase the velocity of the run, by laying the pipe on a more inclined plane than it is at present. The expense of these improvements is estimated at £400; to be raised by voluntary subscription. If, after all, these expedients are not found sufficient, some further measures must be devised.

Trade and Manufactures.

THERE are eight incorporated trades in the burgh, at the head of which is the deacon convener. The present number of the members of each trade is as follows; besides those in Pittencreeff.

Smiths,.....19	Shoe-makers,.....22
Weavers,.....130	Bakers,.....13
Wrights,.....34	Masons,..14
Tailors,.....12	Fleishers,.....9

The incorporation laws against intruders are strictly enforced; and no unqualified tradesman is permitted to do any work within the limits of the burgh, or to bring into it any finished work, without purchasing liberty from the respective trade.

There are four breweries, which supply the town and surrounding villages with strong ale, porter, and small beer. The duties to government are paid every six weeks. The quantity of barley thus consumed is about twenty-five hundred bolls yearly. This barley may be said to be all grown in the immediate district.

There are works or manufactures of various kinds carried on here, some of them to a considerable extent.

There is an iron and brass Foundry, which employs about thirty men.

There is a hard Soap-work, which manufactured last year 216,282 lbs.

There are three manufacturers of Tobacco, one of whom works up, annually, above 60,000 lbs.

There are three Candle-works, that carry on an extensive trade.

The Tan-work does business to a considerable extent.

There is a Rope-work on a small scale; and in the neighbourhood there is a Brick-work.

The Linen Trade.

The Linen Trade, in its various branches, has, from an early period, been the staple manufacture of this town. The first process in this trade is the spinning of the yarn from the dressed flax of the raw material. Before the introduction of machinery the yarn used was of course all hand-spun, and brought from many and even distant parts of the country; and, even at present, a considerable quantity of the yarn woven here is thus produced. But that spun by machinery has such advantages over the small wheel, in respect of cheapness and equality in the fabric, that this branch of domestic economy is in a great measure annihilated.

Spinning Mills.

The *Brucefeld Spinning Company* is the oldest established here. The flax spun at this mill is from two up to four lbs. per spindle, which is chiefly used in the manufacture of table linen, sheetings, drills, &c. The tow is spun into yarn of four, five, and six lbs. per

spindle, for sheeting; into eight lbs. chiefly for osnaburghs for exportation; and into fifteen and sixteen lbs. for cotton bagging. There are generally about two hundred people employed at this mill, viz. about sixty men and women, and one hundred and forty boys and girls.

The *Mid-Mill* makes yarns chiefly for the Dunfermline trade: it is of various degrees of fineness, and the number of persons employed, is between forty and fifty.

At *Harey-brae Mill* different yarns are spun for the manufacture of white and coloured threads; for table linens, diapers, tickings, sheetings, towelings, and plain linens; for shirting, from fine yarn, four hanks in the pound and upwards. There are about two hundred persons employed here, consisting of men and women, with a small proportion of children.

At the *Mill-port Spinning Mill*, the grist of yarns spun is from one to four lbs. per spindle, and are adapted for figured and plain linen, ticks, drills, sheetings, threads, and for every purpose where superior quality is required; this being the only mill in the county of Fife, that prepares with English-made *Gill* machinery. There are employed between forty and fifty hands, chiefly men and women.

At *Balmale Mill* the yarn spun is chiefly from two to four lbs. manufactured at Dunfermline into coarse goods.

The *Clay-acres Spinning Mill* employs about fifty hands, and spins much the same kind of yarn, and for the same purposes as the other mills.

Weaving Table Linen.

THIS art is of considerable antiquity in Dunfermline. It began originally with the manufacturing of ticks and checks, which seem to have been carried on to a considerable extent, even above a century ago. The table-linen first manufactured here was of that coarse description, called *huck-a-buck*, and vulgarly *hag-a-bag*, and to it succeeded *diaper*, a more elegant fabric. This was followed, in course of time, by *damask*, the richest and most ingenious kind of table-linen. The introduction of damask into the trade here, seems fairly to be due to James Blake, who appears to have been an artizan of much ingenuity. He is reported to have gone to Edinburgh, where the damask manufacture was carried on to a certain extent. He had address enough to gain admittance into some of the work-shops there, (an admittance not easily obtained; for in those days, every thing in the arts was kept secret,) and through force of memory brought off the mechanism of the damask loom. He afterwards wrought the *insignia* of the trade in silk-damask, and some coats of arms, in linen, for gentlemen's families. There is to this day a *servet*, or table-napkin, preserved in perfect condition, which was wrought by him in 1719.*

* This napkin seems to contain both a coat of arms, and a view of a gentleman's mansion. There is in the centre a large house of five stories; in other parts there are smaller buildings, like offices; while in another compartment there are the figures of a horse, a unicorn, and a monkey, with various mettos, two of which are, *Fortunam, causamque sequor*; and, *Quid gravius carita*. January 30, 1649. There is another which cannot be intelligibly made out. The date of weaving, 1719, also inwoven. This napkin is in possession of Mr Laurence Wilson, Mid-mill.

James Blake wrought in that part of the old abbey, now occupied as a watch-house ; and along with him John Beveridge and John Gilmour, of the Brucefield feus, had likewise looms in the damask department of the trade, there. Afterwards, David Mackie carried on the damask trade under the patronage of old clerk Black. He had three looms in this branch, which were then reckoned a great stock. David Campbell came to the town about 1760, and carried on the linen trade to a great extent. He made a fortune of £7000, and retired to Edinburgh. Mr Stark succeeded David Campbell, and mounted several damask looms at the 'Spittal'; every successor making various improvements on this manufacture, in addition to those of his predecessor.

About sixty years ago, there might have been about ten or twelve damask looms in the town : six or seven belonging to David Bonar, and four or five to Sanders Harley ; and sometimes three persons joined to obtain one loom, as a joint stock.

The patterns, at this period, almost invariably consisted of the British flag, the Scottish arms, and of gentlemen's coats of arms. Flowers, birds, animals, and landscapes, were not yet introduced.

In 1778 a new epoch commenced in the trade, by the introduction of the *fly shuttle*, by the late Mr John Wilson, Bridge-street. Before its use, in broad webs, the shuttle was thrown by one man, and caught on the other side by another, while the man on the loom performed his part. This was a tedious and expensive process ; but by means of the *fly shuttle*, one man did the work of three.

After the introduction of the table-linen manufacture, it was usual for the tradesmen to work during

the winter season, at ticks and checks, and in the summer months, at table-linen. The webs were home bleached in a field in the Abbey-park, which to this day is called *the Bleach*. The water used was the mill lead; but as this water was impure, when a more refined taste required a more snowy whiteness to the goods, the home-bleaching was relinquished, and a purer mode of whitening the cloth was sought for, where the water was clear and uncontaminated. During that period the sales were made partly at home, at the fairs, but chiefly at Edinburgh, Glasgow, Kirkcaldy, and other towns around. The goods used to be carried thither in bales on horseback.

About sixty years ago the London trade was opened up; and this extensive mart gave a new impetus to the table-linen manufacture here, which has continued ever since.

The rate of wages may be guessed when it is stated, that, about fifty years ago, a good weaver, with his cord-drawer, could make thirty pounds in the year.

In 1788 about nine hundred looms were employed in the table-linen trade here; and in 1792 they amounted to about twelve hundred. There are at present about seventeen hundred looms in the town and neighbouring villages.

In 1803 Mr David Bonar obtained a patent for his improvement of the damask-loom mounting. The trade of the town purchased this patent from him for six hundred pounds. Sometime afterwards, the late Mr John Philp made a further improvement upon Bonnar's principle; and Philp's plan is now universally adopted throughout the trade; but the original and main invention belongs to Bonar.

"In the weaving of table-linen, labour has thus (in the course of time) by means of different inventions been greatly abridged. At first, the manufacture generally consisted of single and double diaper, which differed from each other, merely in the texture; or twel of the cloth. In working these diapers, three persons were necessary; two in the operation of weaving, one of them at each end of what is called the *lay*; the shuttle being thrown through the web, from the one to the other: the third person stood at the side of the loom, and drew not only the *shed* for the pattern, but also that of the shuttle; and was named the *cord-drawer*. But an invention was discovered, which completely superseded the necessity of having a cord-drawer; and by means of which, diapers were woven, by two persons, with the same facility and expedition, as when three were employed.

"Afterwards, another species of diaper was introduced, called *back-harness*; the fabric being the same with that of double diaper, but differing from it in respect of the pattern, which was five times more extensive. The looms for weaving back-harness were mounted in such a way as not to require a cord-drawer; but the mode of raising the patterns was totally different from that invented for the diaper, and attended with a great deal of trouble to the two tradesmen, (particularly in changing the patterns) they being previously obliged to commit them to memory. This, at an average, required four day's labour, but in relation to individuals, more or less time, according to the strength of their memories, and the nature of the patterns.*

* These patterns consisted of small flowers, sprigs, leaves, &c. thickly placed on the web.

"At this time, there were a few looms fitted up for weaving single and double damask: the cloth of the single was the same as double diaper, or back-harness; but the double damask of a much stouter fabric than the single, and shewing the pattern much bolder. In working these damasks, the labour of three persons was then requisite,—two of them being employed as weavers, and the other as a cord-drawer.

"Diapers, back-harness, and damask, continued to be woven in the manner which has been mentioned, till the introduction of what is called the *fly-shuttle*: by this invention, a single tradesman was enabled to work diaper and back-harness without any assistance whatever; and to weave damask, with the aid of a cord-drawer. The next invention in the abridgement of labour, was the weaving of damask without the aid of a cord-drawer: this, at first, did not extend to patterns on a large scale; but has since been improved, so as to comprehend those of the largest size. At the same time an invention was fallen upon which, in working back-harness, produced the patterns on the web in an easy and expeditious manner; and completely relieved the tradesman from the trouble of committing *them* to memory. An improvement has lately been introduced for putting damask patterns on the *symbol*: this reduces the former expense, two thirds.

"Thus, owing to successive inventions, all the different kinds of table-linen, diaper, back-harness, and damask, are now woven by one person, and with as much expedition and ease, as originally by three."*

* Fernie's history of Dunfermline, page 53.

About forty years ago, the weavers, in order to procure dressing for their webs, generally took oat-meal seeds and entered

About four or five years ago, the value of the table-linen annually manufactured here, exceeded £100,000. There has been of late years a diminution of the quantity produced, as the stock of goods had accumulated beyond the demand. Indeed the trade here has been in a very depressed state for the last twelve months, and Dunfermline has partaken of the general calamity. The causes of this depression were over-production—the general distrust of credit, common to the whole country—and especially, as regards Dunfermline, the large importations of German table-linen. The alteration of the old import-duty to forty per cent. *ad valorem*, gave a sad shock to the prosperity of the town; for, during the short interval, between the alteration of the duty and its re-establishment, an immense stock of German goods were poured into England, the effects of which still continue to be felt here. When that stock shall have been disposed of, a heavy load will be removed from the trade, and it will probably recover its former elasticity. It has been felt, by woful experience, that if the restriction-law were removed, and a free trade allowed, or indeed were there any alteration whatever, save a still more protecting duty, that Dunfermline would be annihilated.

The sales are chiefly effected in London; but besides these and a small quantity of goods exported,

them for some days in water; afterwards the water was strained off the seeds, and mixed with flour. and the mixture boiled till it came to a proper thickness: this was not only expensive, but tended to harden the yarn too much: since that period, potatoes have been employed; which, besides being cheaper, answer the purpose much better. It has of late been discovered, by a French Chemist, that by adding muriate of lime to the dressing, the loom may be placed in a dry apartment, and yet the yarn work well.

there are a number of salesmen and hawkers; who travel over every part of the kingdom, and annually dispose of a great quantity of table-linen, both fine and coarse.

The Board of Trustees for Manufactures, &c. gives annual premiums for the best specimens of table-linen exhibited; and also for the most elegant patterns adapted for it.

For many years the patterns were mostly conceived in a wretched taste, were ill-drawn, and utterly unfit to compete with foreign specimens. It could not be otherwise. They were executed in a great measure by native operatives, who had rather more taste and ingenuity than a mere weaver, but wanted those various endowments that are requisite in this imaginative and tasteful branch of art. These endowments are of a high order, and difficult of attainment; and those artists who possess them, require a proportional remuneration. Besides, damask patterns cannot be executed without a mechanical knowledge of the mounting and operation of the loom, which is complicated and demands a previous study. With this study, and the drudgery of colouring, it would not be easy to find artists to submit to the terms held out.

There surely might be methods devised, to abridge the fatiguing labour of colouring the patterns, which would greatly diminish the expence, and render the art of pattern-drawing much more interesting, as being then confined to the exercise of invention alone.

In a manufacture of this kind, variety of pattern is essentially necessary. The trade could not always continue with the British flag, &c. Of course, as they saw that the mechanism of the loom was capable of

bringing out any object whatever, that was properly applied to it, they made their patterns to consist of flowers, and fruits, and birds ; objects fitted to please the fancy and eye. This was a happy change from the *flag* system, no doubt ; but their first attempts at imitating these objects were truly floundering and ridiculous. The failure in imitating natural objects was owing to a want of skill in drawing ; in which Scotland was far behind at that period. Besides, nature was not studied ; she was despised ; the object was to have some large hideous figures, which were meant to represent flowers ; something to catch the vulgar eye : nature was reckoned too tame, too unobtruding, too insignificant ; it was monsters that were wanted ; and monsters they had in abundance, never recognized in any *botanica*.

The late John Thomson of Drumsheugh, was an artist of very considerable talents and taste. He furnished patterns for the trade here, in which there was as near an imitation of nature as his narrow resources permitted. But he was what is called a *mannerist* in the pictorial world, and he had no variety of fancy. Every pattern was a copy of the preceding one, with some slight variation.

It is only within these few years, that the manufacturers could be persuaded to follow nature in their patterns. There was prior to that period still a longing for the monstrous—something to strike by its size, or its *out-of-the-wayness* ; while taste and nature were wholly neglected, nay, even despised and utterly rejected.

About twenty years ago, if an artist suggested, that the patterns then used were unnatural and of course absurd, and did not keep pace with the other fancy manufacturers of the country ;—if he told them that a

rose in cloth should be a copy of a rose in the garden; that a woven tree should imitate a tree of the field; and that a bird perched on it should bear a relative proportion to that tree; he was not understood, (to say the least) and of course not encouraged.—His ideas were reckoned too refined for practice, and not fitted for the trade. It was in vain to reason on the subject. They were "sworn to their idols," and so was he; and what else could be expected, but that this artist disgusted by their ignorant obstinacy, and utter want of true taste, should leave them to make the best they could of their old system.

In consequence of the art of drawing, (that is, copying from nature) having made such progress, nothing but what is natural will now succeed in any manufacture whatever: monsters of every kind are banished. Whatever be the object of imitation, there must be a strict adherence to the real qualities of that object.

The damask loom is capable of bringing out any subject whatever; whether flowers, fruits, animals, scenes in landscape, or in battle. It is a Proteus that can appear either as a bee sucking a flower, or as Alexander sacking Persepolis.

It was long imagined, as it is yet by too many, that nothing is suitable for damask patterns but flowers and fruits, with an occasional bird; and of course little else was admitted. This restriction confined the pattern-drawer within too narrow bounds, and caused a tame monotony, and continual copying of himself, that was tiresome and uninteresting.

This narrow view of the fitness of subjects for damask patterns, is contradicted by taking a glance at

any other figured manufacture of the present age. Look at printed cottons, and what do you find ;—you find there every object in nature, animate and inanimate, represented in all their various aspects ; but besides these, you will find the *actions* of living beings of various kinds brought into view, and every class represented as performing those functions peculiar to them.

It is the same in every other branch of fancy manufacture ; in pottery—in foundry casts—and in the silver trade, or the manufacture of plate. In all of these there is admitted every variety of subject—flowers, fruits, birds, animals, landscape in all its variety, and history pieces, especially from the Grecian mythology, and descriptive of the customs and manners of the ancients. It is this variety, together with the accurate drawing—the strict adherence to nature, and the delicacy of the execution, which have raised the manufactures of England to such a superior height, and made them find their way through all the world.

Within these few years the patterns have been much improved in point of variety and taste. And why ? Merely because the painters in the trade copied from the German cloths ; the patterns of which have all the qualities already mentioned. These German patterns are supposed to be all drawn in London and Paris, by the best artists, who send to the German manufacturer the same drawings and the same subjects that they would give to an engraver or a moulder in any of the other manufacturies. They did not conceive that the same figures, which pleased the imagination and the eye on a punch bowl or silver

tureen, could be displeasing on a table-cloth, with which they came in such close contact ; and therefore we find in those patterns, a great similarity to those that are to be seen in the best specimens of pottery, or of silver-plate.

From these observations, the conclusion intended to drawn is this, that every subject whatever, that is pleasing in a copperplate engraving, will be equally pleasing on a table-cloth, if well executed ; and that every person of taste who approves of the one, will, on the same principle, approve of the other.

"Dunfermline may be truly said to have owed its present population and prosperity to the linen-trade alone. Upon this trade it relies, and must in future rely. For many years it has given bread to thousands, which it brought into existence in this town. It is now interwoven with the feelings and habits of the population ; with all their present enjoyments, and all their future prospects. With what reluctance then is the *possibility* contemplated, that these enjoyments and prospects may have, at no distant period, to suffer a severe check, if not total annihilation !—that new commercial regulations may eventually dry up the stream of prosperity, and force a great part of the present population to seek in other places and perhaps in distant climes, under new modes of industry, that bread which could not here be obtained.

General Review of the Town and Suburbs.

WITHIN the last thirty years the town has made rapid progress, both in improving the old houses and in building new ones. For the last fifteen years the new police bill has been in operation, and has tended much to improve the general appearance of the streets, which are now well paved and regularly cleaned; side pavements of hewn stones have become general; and projecting buildings and out-side stairs that obstructed the passage, have been in a great measure removed. The number of lamps, too, has been greatly increased; the wells properly attended to; no nuisances are permitted; and generally, every civic amelioration, within the pale of police, has been an object of studious care.

The only proper public buildings are the Town-house, the New Church, and the Guild-hall. There is no bridewell nor dispensary as in some other provincial towns. The Town-house was begun to be built in 1789. It consists of three stories, over which is a steeple of a hundred feet high. There are two pretty large chambers; the council-room on the ground floor, and the town-hall in the second story; the third forms the jail. In the hall there are two portraits by Raeburn; one, of the late George Chalmers of Pittencrieff, the founder of the bridge; and the other, of the late provost Low. The former was painted at the expense of the town, and the latter by public subscription. They are hung in massy gilt frames, with suitable inscriptions. Mr Chalmers' merit has been already adverted to. Provost Low, was for many

years celebrated throughout the kingdom, as the most successful operator in reducing dislocations and sprains. Besides the town and country patients, who chose to come to him, numbers of people of all ranks, and both sexes, came from very distant parts, and seldom went away without deriving essential benefit from his skill and benevolence ; for it will scarcely be credited, though well known here to be true, that he undertook all this trouble, and performed all his cures *gratuitously* ! Such long continued benevolence is seldom paralleled, and well deserves to be recorded for posterity. There is another full length portrait, by a London artist, of the late admiral Sir Andrew Mitchell, who was a native of the parish. There are likewise two *stucco* busts of the late Mr Pit and lord Melville, which it were better to replace with the best prints that could be obtained, of these eminent statesmen.

The jail has a room for the common use of debtors, and there are three or four cells for criminals ; but though it is airy and healthy, it is by much too small and insecure, and has been lately condemned, and another ordered to be built, as soon as can conveniently be done.

The new Abbey Church is a splendid edifice, in the most elegant gothic style. Over the centre of the cross is erected a square tower of ninety feet in height, terminating in a flat roof, round the four sides of which, in open hewn work, are the words KING ROBERT THE BRUCE, in capital letters of four feet in height. These are surmounted by royal crowns, and lofty pinnacles on the four corners, which give an elegant and appropriate finish to the whole. The interior is in every respect worthy of its external aspect, and of the venerated remains inclosed within its area. The tower

and galleries are supported by magnificent pillars, moulded on the solid mason-work, with roman cement, into small columns, which form the aggregate pillar, the capitals of which are adorned with exquisite imitations of foliage. The ribs of the arches, composing the different roofs, and the central ornaments are in the purest style, and the effect of the whole, viewed in any direction, is at once magnificent and pleasing. The pulpit and two desks are formed of wainscot, having all their ornaments in the gothic style, and their furniture of crimson velvet. Exactly below the pulpit lie the remains of ROBERT BRUCE; and the church erected over him, and the other kings of Scotland, may be considered as a splendid tomb, worthy of their memory, and with which no edifice on the north of the Forth, can be compared.

As the old church-yard had become too small for the increased population of the town and parish, it was found necessary to annex to it the old bowling-green, on the south side of the church. This was purchased by the heritors, completely levelled, and divided into compartments, with intersecting gravel walks, and surrounded with shrubberies. Thus adorned, though now occupied as a burying-ground, it is more like part of a pleasure garden, and affords a fine promenade for strangers, who come to view the ruins of the Abbey, and the magnificent New Church.

Besides the Old Church, all that now remain of the ancient buildings, are the south-west wall of the Palace; a building over a gate, commonly here called the *pends*; and the south wall of the Refectory, or fraters'-hall, together with a large window of elegant workmanship, belonging to it, on the west. All the rest of the once extensive erections have totally disappeared, through the effects of time and violence.

THESE crumbling ruins now survey :—
 Long centuries have rolled away,
 Since from their lofty heights o'erthrown,
 Their towers along the ground were strewn :
 Yet still some fragments may be seen.
 To mark the site where they have been.
 Tho' tempest-worn, the brothers'-hall
 Can boast its massy southern wall,
 And western window,—once the pride
 Of some superior artist, skilled,
 To fashion stone even as he willed ;
 Untill the mimic figures vied
 With all the pencil's art supplied.
 The ancient portal yet remains,
 And on its strong-ribbed roof sustains
 A ruined gate-house ; once the guard
 Of entrance to the main court-yard.
 Exists one wall, alone, to tell,
 Where did the *learned monarch* dwell,
 When hapless Charles first saw a world,
 From which he was so rudely hurled.—
 Of Malcolm's tower, by crooked rill.
 Is seen a shapeless fragment still :—
 That royal fort of ancient fame,
 From which Dunfermline took its name —
 The venerable church uprears
 Its pond'rous mass, embrowned with years :
 From age to age its form repaired,
 Few ancient fragments now are spared ;
 Them, still the skilful eye can trace,
 By antique shape and shrivelled face ;
 Like aged thorns that long have stood,
 The rifted patriarchs of the wood.
 But lo ! amid these ruined halls,
 A temple rears its hallowed walls ;
 (Like fabled bird that upward springs,
 From the warm ashes of its sire ;
 Feels new life vibrate thro' its wings.
 And all its youth renewed by fire !)
 Sublime it lifts its gothic form,
 Beside the ancient fane so grey ;—

Destined to resist the storm,
 While centuries roll their years away !
 But man's fast-fleeting transient day,
 (Alas ! how soon that day is passed,
 His feeblest works himself outlast !)
 Shall often,—often quench its ray,
 Before those walls all ruined lie,
 In future ages' wondering eye !
 The crumbling fabric by its side,
 To this the fame of ages lends ;
 And with the bloom of youthful pride,
 Its venerable aspect blends.
 No longer shall the royal tombs,
 Despoiled, unsheltered, now remain ;—
 Their ashes, and their sacred homes,
 Outraged, defiled by hands profane,—
 Shall, honoured with due reverence, lie,
 Beneath a splendid cemetery !

In the area of the old church there have been interred, at different periods, several persons who were eminent in their days ; amongst others, Secretary Pitcairn, who was made commendator of the abbey at the Reformation ; William Schaw, architect to king James VI ; Durie, archdean of St. Andrews ; and a lord of session, by the title of Lord Urquhart. The late Major David Wilson, for many years provost of the burgh, is likewise interred within the church, and a marble tablet, commemorating his merits, is inserted in the wall, contiguous to his grave ; and of late Dr. Robertson of Keavil.

There has been some literary dispute as to the author of the ballad of Hardyknute ; some attributing it to Sir John Hope Bruce of Kinross ; and others to Elizabeth Halket, lady of Sir Henry Wardlaw of Balmule and Pitreavie. This dispute is now understood to be settled in favour of the lady ; and her remains lie in a vault on the outside of the church,

which was a gift to Sir Henry Wardlaw, granted by Queen Anne of Denmark, in 1616.

When the New Church was built, the remains in the tomb of the earl of Elgin's family, were removed to a vault below the southern transept of this church.

In the porch of the Old Church, there are marble tablets to the memory of the senior Adam Rolland of Gask, Esq. of William Hunt, merchant, Esq. grandfather to the present proprietor of Pittencrieff, and memorials of some others.

The venerable ancient church, built in the days of Malcolm Ceanmore, has been dismantled of all its furniture, and now forms a noble vestibule to the new church. Its original stamina are yet strong, and there is reason to hope, that a structure so ancient, and associated with so many interesting circumstances, will not be permitted to go into utter ruin.

The following extracts are from a manuscript journal, nearly one hundred years old.

" In 1728, the church, the steeple, and the church bells, being in need of repairs, estimates of the expenses were given in to the heritors and town-council. James Noble, slater, undertook to make the roof of the kirk sufficient, with both blue and grey slates, for fifty merks, Scots. Other estimates were accepted of (sums not mentioned) for repairing the point of the steeple; the ceiling above the area of the kirk; the porch-door; and the loft below the bells. October 13th, 1728. This day the cock was set upon the steeple by the hands of David Inglis, wright. October 28th. The [repairs being finished, (except the bells) and visited by neutral tradesmen, were found sufficient. The tradesmen's accounts were all paid, when the repairs were approved of; the expenses

amounting to £647. 1/10. Scots. The two bells being both crakt, were cast anew at Edinburgh. The big bell (Queen Anne's donation,) weighed fourteen hundred weight; and the little bell, belonging to the town, weighed twelve hundred weight. The height of the steeple, from the bottom to the top, is 198 fouts; the length of the stalk, or prick, upon which the cock stands, is fifteen foot long; four fouts within the steeple; eleven fouts above the steeple, (viz.) from the point of the steeple to the first globe, three fouts;—from the first globe to the second small globe, three fouts; from the second small globe to the iron cross, two fouts and an half; and from the iron cross to the cock, two fouts and an half. The cock is just a yeard long, and one foot and half foot thick; so that from the tope of the steeple to the upper part of the cock, is twelve fouts and an half foot; this added to the 190 fouts, makes the steeple from the ground to the upper part of the cock, two hundred fouts $\frac{1}{2}$ an foot. From the little bell holes to the tope of the steeple, is 24 fouts, besides the stalk. The little bell holes are five fouts high, two fouts wide."

It is intended to make the principal entrance to the church on the west, as in ancient times; and with this view a gothic gate, corresponding to the architecture of the church, is to be built. Exactly opposite is the private entrance to Pittencrief-park, at which the proprietor likewise purposes to erect a handsome porter-lodge: when both these are finished, the approach to the abbey will be highly romantic.*

* When Burns, the poet, visited Dunfermline, he hastened to pay his devotions at the tomb of Bruce: he knelt and kissed the stone with sacred fervour, and heartily execrated the worse than gothic

The Guild-hall is a superb edifice of the Grecian order, having a spire one hundred and thirty-two feet. It was built in 1808, by the fraternity of Guildry, and a number of individuals, who had shares in the property. The large hall originally intended for the meetings of Guildry, is fifty-two feet by thirty; the height twenty-one feet. A large chamber below it is occupied as a reading room: the rest of the building is fitted up as a hotel and inn, called the Spire Inn.

Even the interior parts of the town abound with gardens of the richest soil, well stocked with fruit trees that can boast of a pedigree coeval with the monastery. The abbey park, once a noble inclosure, is now occupied with houses and gardens, that add much to the beauty of the town.

There is a number of private mansions in different parts of the town, that have somewhat the appearance of villas; being off the line of the street, and surrounded with pleasure ground. These have a pleasing effect, giving a rural character to a town residence.

The Bank of Scotland is an elegant mansion in the abbey park. It was built by the late James Spence, esq. for his own residence; and purchased lately by the Bank for its office. Although within the town, it has the air of a country-seat, being surrounded with extensive pleasure grounds.

Comely Bank, on the south-east of the town, the property of Dr. William Stenhouse, is a pleasant abode, in a beautiful park, having an extensive prospect to the south.

neglect of the first of Scotch heroes. Had he lived to have seen the new Church, built over the remains of Bruce and the other kings, he would have been fully satisfied.

Vienfield, at the east-end of the town, was built about twenty years ago, by James Blackwood, esq. the present provost. This pleasant villa, now the property of Mrs Anderson, stands in a fine park, adorned with plantations and shrubberies, and is the principal ornament of the eastern approach to the town.

The deep glen, which may now be considered in the centre of the town, and through which runs a small brook, forms a beautiful feature of Dunfermline, and is susceptible of much romantic improvement, being naturally possessed of wood, and water, and rocks, and declivities, more or less steep. Mr Joseph Paton, pattern-painter, has tastefully availed himself of this capability, and built a *cottage ornee* on one of its prominences, besides other elegant improvements. The *nor-loch* of Edinburgh has not so many natural advantages as this glen, and yet that *rus in urbe* has become a paradise ! The next generation may probably work wonders here.

Adjacent to the glen, and into which it is only prevented from running by a strong earthen rampart, is the *dam* or reservoir ; the water of which is brought by a lead, or small canal from the town loch, and afterwards conveyed by a covered lead to the corn mills at the abbey. This artificial lake is of considerable extent, and possesses in itself, from its contiguity to the glen, much capability of improvement as a beautiful object. At some future period, perhaps, the *useful* and the *agreeable*, may be here happily blended.*

* The mills are the property of Mr Hunt of Pittencreeff ; the machinery is of the best kind ; the steam-engine has an eighteen horse power, and, altogether, the grinding establishment has few equals in Scotland.

Knabbie-row, in this quarter, was built about forty years ago. It runs due east and west; and it was once in contemplation, and may at some future period be realized, to throw another bridge across the glen, in continuation of *Knabbie-street*, so as to communicate with *Pittencrieff* in a more northerly direction than the other bridge.

Guildhall-street was marked out in 1752, and is now filled up with buildings, forming, in conjunction with the *Spire Inn*, one of the best streets in the town.

When the *Cross* was taken down in 1752, the central pillar was preserved. It is a circular column of about eight feet in height, surmounted by a rampant lion holding a shield, on which is a St. Andrew's cross. It is to this day in the north-east corner of the house at the cross, belonging to Mr Horn.

The suburbs have of late years begun to extend to the eastward, as well as on the west. A new street, chiefly occupied by weavers' houses, has been formed on the north road, and additional ones are in contemplation in the same quarter.*

Farther to the north-east is a suburb, called the *Gardeners' land*, (from the ground belonging to that society) which promises to become, should trade prosper, a thriving and pleasant village. The grounds are mostly occupied at present as gardens, having a fine southern declivity.

Contiguous to this, there is a promenade for the benefit of the inhabitants, which extends around a

* Mr James Inglis, manufacturer, has fenced grounds, on which is already built a street, named *Inglis-Street*, and others are forming to be called *Inglis-town*.

large park, called the *town-green*. A belt of hard wood, now well grown, surrounds the whole, forming a pleasant place of recreation, somewhat resembling the *Meadows* in Edinburgh; but notwithstanding of these advantages it is little resorted to. Immediately adjacent there is a commodious Washing-house and Bleaching-green, for the use of the public.

On the south, betwixt the upper town and Nethertown, the park belonging to Reid's mortification, has been feued for building; and already contains a number of houses, of a better than ordinary description. This will probably become a prosperous, and even elegant quarter.

The Earl of Elgin has proposed to feu some land at the west end of the Nethertown, which will probably be occupied ere long. There has been built a substantial bridge over the rivulet, *Lynn*; and a new road has been opened in that direction, which there is reason to anticipate will sooner or latter become the *Queensferry* road.

In this vicinity there is a circular knoll, situate in a very level field, formed entirely of sea-sand and gravel, which tradition reports to have been formed by the burdens inflicted as penance upon transgressors by the church of old. This is very probable; and the clergy evinced much economical wisdom, as well as strict discipline in turning penance, which is commonly *unproductive*, to such good account, as to have a large depôt of excellent sand, for the purpose of making additions and repairs on their abbey. There was a large bank, adjoining, of the same material, and perhaps produced by the same means, which proved of very great benefit to the town in their

late buildings. The knoll is covered with fir and other trees of goodly growth, and is very picturesque.

A little further south is the *Hill-house*, situated on an eminence, and surrounded with fine old trees, an avenue in the ancient style, and a large garden well stocked with fruit trees. It is part of the Earl of Elgin's estate, and, till lately, used to be occupied by a genteel family, but is now much decayed.

On the *Brucfield* estate, a considerable number of greenhouses have been lately erected, mostly dedicated to the loom. These have much ornamented the southern approach. About half a mile to the eastward, on the same estate, is a number of pleasant farms, built a good many years ago, and all occupied by table-linen weavers.

The view of the town from the south, at *Spittal-cross-head*, in this quarter, is more picturesque than any of its approaches presents. The greater part of the town is at once seen hanging on a broad and steep declivity, having its tiled or slated roofs, from which the blue smoke ascends, intermingled with clumps of trees, and gardens, and green fields. On the west, the towers of the venerable abbey rear their heads, flanked by the woods of *Pittencrieff*; and the picture on the east is terminated by the groves of *Viewfield*. To a stranger the whole scene, basking in the sun of a summer's day, must appear very beautiful.

Pittencrieff.

THE finest ornament of Dunfermline are the pleasure grounds of Pittencrieff, immediately contiguous. The moment you leave the street, you enter a private gate, and are on the verge of a deep glen, filled with fine old trees, that wave their foliage over the ruins of the ancient palace. A little farther on is the peninsular mount, on which Malcolm Ceanmore resided in his stronghold, the original germ of Dunfermline : round the base of the mount winds a rivulet or lyn, over which is a bridge leading to the mansion-house, situate on the farther bank, in a spacious park well wooded, adorned with shrubberies, and having a splendid prospect to the south. A solitary walk in this romantic glen gives rise to ideas and recollections of the most interesting nature, suggested by the surrounding objects,—by the site of Malcolm's ancient peel, where he and the good Queen Margaret occasionally resided,—by the ruined palace, the abode of kings of a later period, in which were born Charles the first of England, and other kings and queens,—by the venerable church and ruins of the convent, formerly devoted to the ancient religion,—by the towers and pinnacles of the modern church, which forms a magnificent monument to the kings who successively reigned over Scotland, and especially to the patriotic ROBERT BRUCE. The ground too, is classical ; for amidst this scenery, three centuries ago, when it was even more romantic than it is at present, must often have wandered the poet Henryson, holding sweet dalliance with the muses. There can be no doubt that here was the very "wod" he so beautifully describes in the introduction to one of his fables.—

" In myddis of June, that joly sweet seasoun,
 Quhen that fair Phœbus, with his beamis brycht,
 Had dryit up the dew fra daill and down,
 And all the land maid with his lemys lycht;
 In a morning betwene mid-day and nycht,
 I raiss and put all sluth and sleep on syde;
 Ontill a wod I went allone, but gyd.

" Sweet was the smell of fleuris quhyt and reid,
 The noyis of birdis rycht delicious;
 The bewis brod blwmyt abone my heid;
 The grund growand with grassis gratiuous.
 Of all pleasans that place was plenteuous,
 With suet odours and birdis armonie;
 The mornyng mild my mirth was mair forthy

" The roosis reid arrayit rone and ryss,"
 The primrose and the purple viola:
 To heir it was a poynt of paradyss,
 Sic myrth the mavyss and the merle cowth ma:
 The blossoms blyth brak up on bank and bra;
 The smell of herbis, and of foulis the cry,
 Contending quha wuld have the victory.

Population, Manners, Amusements, &c.

THE earliest period at which there is precise mention made of the Population of the town, is at the great fire in 1624, when there were seven hundred communicants, that is adults, male and female, and three hundred and twenty children under six years of age; so that the amonnt of the whole population could not exceed twelve hundred.

* The brier and dwarf bushes.

About the beginning of the last century, the population of the whole parish was about five thousand.

In 1755 the inhabitants of the parish amounted to 8,552. In the population lists of 1791, the amount was 9,550, being an increase, in thirty-six years, of one thousand, about twenty-eight yearly; the population of the town, with Pittencrieff and the Suburbs, being at the same period 5,192. In 1801, when the census was next taken up, the amount of the town &c. was 5,484, being an increase of two hundred and ninety-two; about twenty-nine yearly, which is nearly at the same rate, proportioned to the time, as that of the former period, applied to the parish at large. In the following ten years, 1811, the amount was 6,499, being above one thousand of increase; a hundred yearly, or about three and a half times greater than that of the preceding period. In 1821 the amount was 8,041, and the amount of the whole parish 13,600; so that in the ten years prior to 1821, the town having increased at the rate of one hundred and fifty-five annually, six times that number, or nine hundred and thirty ought to be added to find its population during the present year, 1827, the amount being 8,971, and that of the parish, about 15,000.

The Marriages in the parish from 1800 to 1818, averaged about eighty-five, annually; from that period the yearly average has gradually increased to one hundred and forty. The Births cannot be ascertained with certainty, owing to the neglect of the parishioners in having their children recorded in the parish registers; but they are supposed to average about five hundred and forty, yearly. During the first twelve years of this century they might average about three hundred and ten. During the last twelve years of the last century, the average number of Deaths in the

parish was one hundred and eighty-eight; for the last four years they have been from two hundred and thirty to two hundred and sixty, yearly; besides those that are buried in Rosyth church-yard.

With regard to Provisions, the inhabitants are well supplied with the best butcher's meat in all its variety; the beef being, for the greater part, grass-fed, and the mutton generally of the black-faced breed: the veal, lamb, and pork, in their season, are of good quality. There is now much better meat brought to market than formerly. It is many years since the practice has been in disuse of buying what was called a *mart*, about the term of Martinmas, and living on salted meat during the winter season. The fish-market is supplied from the east coast, and consists of haddocks, cod, skate, halibut, and shell-fish, in sufficient abundance. In summer the fishermen from the north bring an annual supply of dried fish; and, for several years past, herrings have been caught in the frith in immense quantities, and furnish a most valuable accession of food in the winter months. Salmon has always been very scarce and dear.

Although there is a good flesh-market, in a situation eligible enough, it is now never used; all the fleggers sell their meat in their own private shops, nor can they be prevailed on to relinquish this practice. The fish-market is held at the *tree*, in the principal part of the high-street, and is a nuisance in the summer months. The slaughter-house will soon be surrounded with buildings, and ought to be removed. The present price of beef and mutton is sixpence the imperial pound.

With respect to liquors, there is little wine used, even in the best families. Foreign spirits are only

kept as cordials, and by no means in general use. The grand and universal beverage is the home manufacture of the country, whisky. The upper classes always use this liquor made into punch, or what is termed *toddy*; the mechanics, unless at public entertainments, universally drink it in the raw state, along with small beer; strong ale, and portar, both English and Scotch, are much drank, especially in summer; cyder is little used here.

Dunfermline has been long celebrated for its small beer. Malt-making was formerly its principal trade, and there were a great number of breweries, though on a small scale, which supplied the inhabitants of the town and country with this beverage, before spirits came into general use. If the old men do not exaggerate, the *small beer* was even a potent liquor in their youthful days, and equal to the strong ale of our degenerate age. If so, they needed no spirits to exhilarate them; but half-a-dozen of our modern operatives, in sitting down to refresh themselves after their labour, would not find the "reaming swats" "ascend them to the brain," as Falstaff says of sack, unless they were duly *strengthened* with a *quantum sufficit* of the dear *Kilbagie*.

There are at present four breweries in the town; and their joint consumption of barley, annually, may amount to about twenty-five hundred bolls, which is all grown in the surrounding district. The excise duties for the last year, amounted to six thousand pounds, including licences of all kinds.

In the old and new town, (for Pittencrieff must be considered as such) there are upwards of one hundred licenced public-houses; the quantity of liquor annually consumed by the working population, may there-

few be guessed to be very great, or the sales of each very small, and yet they can by no means be denominated a dissipated people. Except amongst those who have lost all regard to character, drunkenness is very seldom seen in public, and there is reason to think that this habit, from various causes, has considerably decreased of late years. The last year forms no criterion by which to judge of general habits, because there has been a universal stagnation of trade, and, of course, of the circulation of money; but it may be truly affirmed, that the general intelligence of the community is increasing—that their manners and habits have become more refined, and, consequently, that steadiness of character, and sobriety of demeanour in all the relations of society, are proportionally more studied. Besides, the weavers generally marry at an early age, indeed far too early for Malthusians, and unless they become very industrious and sober, they involve themselves and their families in a state of utter wretchedness, and justly expose themselves, not to the compassion, but to the contempt of the rational portion of mankind.

The manners of a town-population always improve with its numbers and prosperity; hence, within the last thirty years, there has been a manifest improvement in this respect; more politeness and civility in general intercourse; a greater degree of display in dress—in furniture—and in fitting out the table; and an air of fashion and of gaiety little known to the last generation. People now-a-days seem to think it as wise, and fully more agreeable, to enjoy the good things of this life (when they can afford them) in an elegant and pleasing manner, as to live in filthy hovels, and eat their viaticals *a la savage*.

But although society in general has made considerable progress in refinement, there yet remain abundant specimens of the old school in every rank, and in every department of social life. These are gradually disappearing as the general intelligence and taste advances.

Crimes of a flagrant nature are of rare occurrence here; though loss of life, accompanied with circumstances of a very suspicious kind, has occurred in two or three instances. High-way robbery and house-breaking have been attempted, but are yet rather uncommon. Petty thefts are becoming much more frequent than usual; and midnight brawls in the streets too often take place. There begins to appear, amongst the boys and some of the young men, a disposition allied to crime, and from which it frequently springs—a spirit prone to petulant and unprovoked insult at night-fall, which, if unchecked, may eventually lead to direct outrage and criminal excess. It is probable, that in a short time there will be an absolute necessity for a night patrol.

It cannot be disguised, that the morals of a certain class of young men in the town, have of late years had a malignant aspect, and threaten danger to the community, unless a vigilant police shall be empowered to pounce on the midnight prowlers; and a vigorous executive inflict due punishment on convicted delinquency. It is to be feared that all our sermons, and Sunday schools, and improved systems of education, will prove of little avail to the practical interests of society, if the curbing rein of law is not held with a firm hand.

Attendance on public worship is general throughout the community; perhaps in no town of nearly an

equal scale of population, is this practice so universally and strictly adhered to. Every Sunday, through summer as well as winter, every church is crowded with hearers of all ranks and both sexes, of all ages, well dressed. This is very laudable : for, in most manufacturing towns it is too common among the artisans, instead of going to church or to the fields to inhale fresh air, to meet in small groups and spend the whole Sunday in the vilest dissipation, to the destruction of their health and the ruin of their family comforts.

The public amusements are indeed very limited : business is the main pursuit ; and there exists a prejudice against any species of diversion, even amongst those who can afford it ;—it is reckoned idle, and thoughtless, and savouring of levity. There is a public ball ones or twice in the year ; and a concert of music, chiefly vocal. A company of comedians occasionally make a visit ; but the scanty encouragement they receive cannot afford respectable actors. Indeed, in every provincial town, since the Reformation, there has prevailed a strong aversion to the Stage. It is reckoned profane—to encourage a laxity of morals—and quite opposed to that staid sedateness or moroseness of character, which some persons deem it necessary to study or to assume, and think, forsooth, “ that because they are virtuous, there shall be no more cakes and ale.” There are no field games ; it is long since that of the *shinty* was in disuse, and the game of *golf* with balls, was never practised here. The lounge may regret that there is no bowling-green out of doors, nor billiard table within : the mechanics substitute quoits, and the draft-board ; and their superiors have recourse to

back-gammon, with an occasional game of cards. In winter, none but boys practise skating, and even the healthy game of curling on the ice is neglected.

Diseases.

THE Medical Faculty of the town consists of eight Physicians and Surgeons, and three Druggists. Of late years several dangerous operations, in cases of amputation and lithotomy, have been dextrously performed by the resident faculty, without having recourse to the Capital for skill; and it may be asserted with confidence, that there is no operation in the whole range of surgery, however difficult or delicate, that could not be handled here as safely as in Edinburgh.

The town and neighbourhood may be regarded as more than usually healthy. Its natural situation, on a sloping bank, prevents the accumulation of filth, or the stagnation of unwholesome fluids; and the respectable state of agriculture in the neighbourhood, has rid the district of those diseases which might have been expected to arise in consequence of the great extent of marshy grounds on the north side of the town.

The condition of the population, too, is eminently favourable to the promotion of health. Few are so wealthy as to be placed beyond the necessity of some degree of exertion; and few so poor, or at any rate so unprovided for, as to suffer from want. That healthful exertion which necessity imposes in some measure upon the inhabitants in general, prevents those diseases which, in other situations, are the consequences of indolence and indulgence; and mitigates, if it cannot

wholly prevent, those desolating and pestilential fevers which so frequently occur among a starving population.

The inhabitants of the town and surrounding district may be divided into three great classes of persons:—those who are employed within doors,—miners,—and persons engaged in agricultural pursuits.

Of the first class the great proportion are weavers. In general, they are in tolerably comfortable circumstances, well lodged, clothed and fed, and their labour is not oppressive. They are not subject to any peculiar diseases, but many of them suffer from indigestion; and a sense of distention of the stomach, accompanied with a paleness of complexion, and relaxation of muscle, which are probably the consequences of their sedentary employment.

The second class are miners. They are well clothed, well fed, but not so well lodged as the former class. Their hours of labour, too, are much shorter. Though perhaps one may look in vain among them for the bloom of robust health, yet they are generally a vigorous and long-lived race of persons. There is only one disease to which they are peculiarly liable, viz. a species of consumption, of slow progress. The cause of the disease is probably to be sought for in some original taint of the constitution, excited to morbid action by the unwholesomeness of the atmosphere in which miners too often breathe. Though they are considerably addicted to the use of spirituous liquors, yet it is singular, that diseases of the liver, which all medical writers have regarded as the especial and legitimate offspring of such irregularities, are very rare amongst this class of persons.

It is in the third class, viz. persons employed in agricultural labour, that we are to look for the best specimens of health. Although they are not so well fed, that is, they do not use nearly so large a proportion of animal food, as the other inhabitants, but subsist in a great measure upon oat-meal, milk, and cheese; yet they exhibit a degree of healthful bloom and muscular vigour, which are sought for in vain amongst persons engaged in any other employment. In sickness, too, they give evidence of the general vigour and soundness of their constitutions, for the diseases under which they most commonly labour, are either inflammations of some vital organ, or fevers of a highly inflammatory kind.

Fever of the kind usually known by the name *typhus*, in its popular acceptation, is not unfrequent among all classes; but it has very seldom prevailed here as a general epidemic.

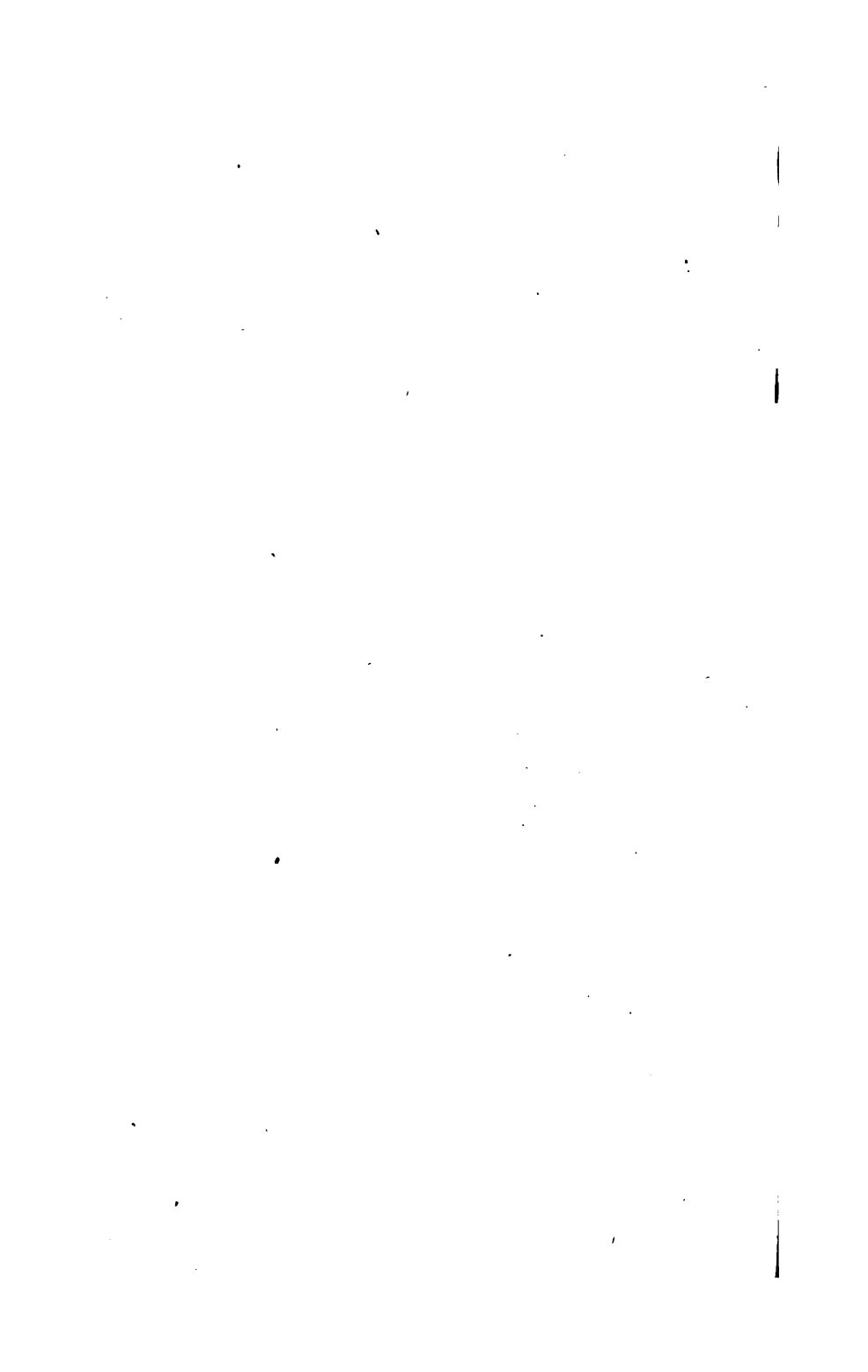
There are occasional visitations of scarlet fever and measles; but they are not distinguished by any peculiarities, and are in general mild.

Whooping-cough, that most fearful of all infantile diseases, has very often visited this district within the last twenty years, and on every occasion the mortality has been considerable.

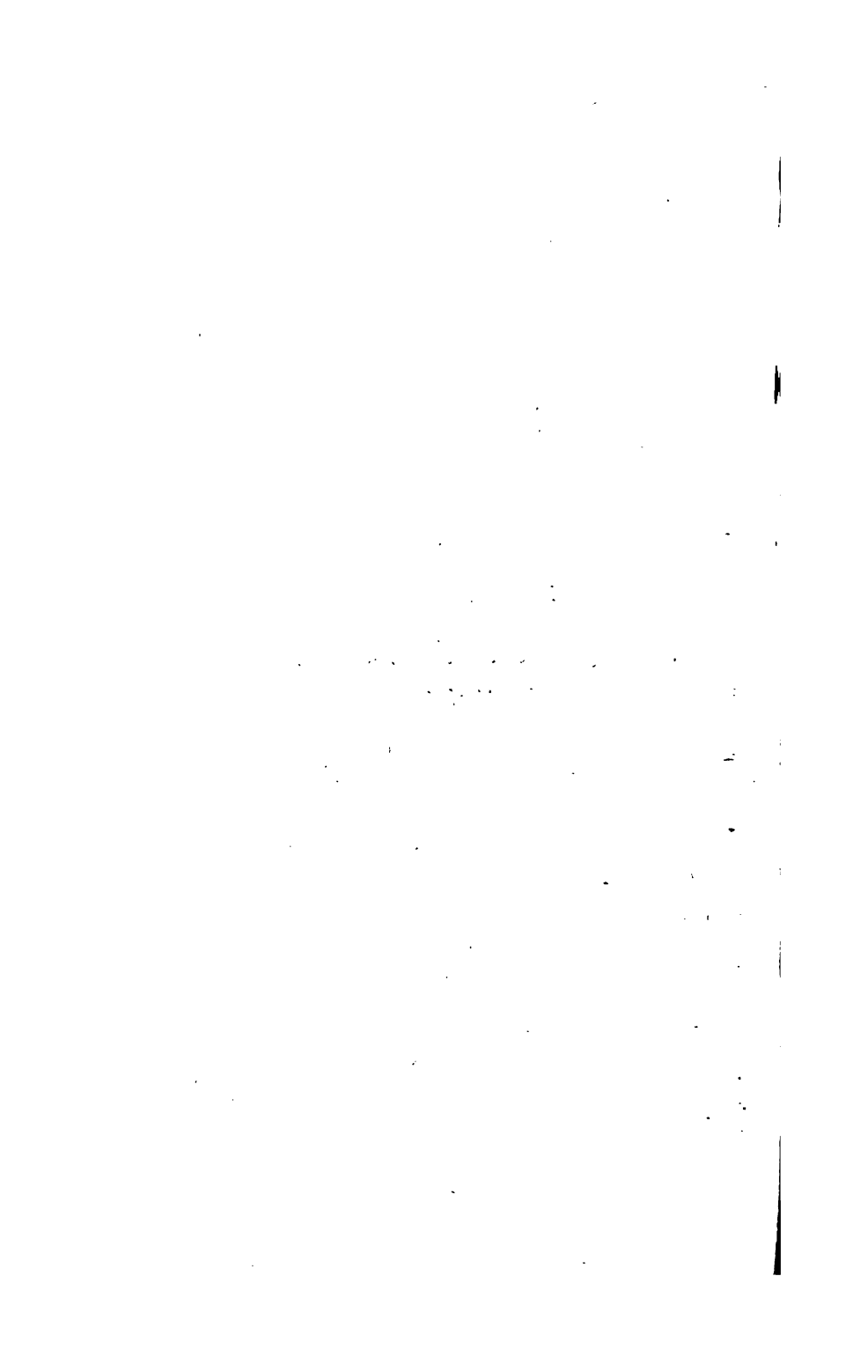
It has been alleged, that the fatality of scarlet fever, measles, and chin-cough, has greatly increased of late years, and the increase has been attributed to the introduction of *vaccination*. This allegation, however, has not been confirmed by the evidence of well kept records. It is true, certainly, that the bills of mortality show a greater number of deaths from these diseases than they did "fifty years since;" but

it has been forgotten, that the crowds of victims, annually destroyed by the small-pox, are now exposed to and have to pass through those diseases, and that the mortality has merely increased in consequence of a great increase in the number of the sufferers.

In spite of the outcry that was raised against vaccination, and in spite of the superstition and prejudices with which it had to contend, yet the practice is almost universally adopted, not only in this district, but throughout Great Britain. It is true that vaccination has not fulfilled, to their utmost extent, the expectations of its too sanguine promoters; for numerous instances have occurred, after vaccination, of a disease resembling small-pox *in miniature*. The occurrence of this modified and almost insignificant disease, in the form of an epidemic, attracted the attention of the medical profession in general, and gave rise to much discussion; during which it was found, that those who had formerly undergone *the natural small-pox*, and those who had been vaccinated, were *equally liable* to suffer from the contagion; thus completing the triumph of vaccination, by its being incontestably proved that *it affords the same protection in small-pox, as the natural small pox itself!* Of this modified disease this town and neighbourhood has had its share, and the result has added another item to a mass of evidence, which it requires no ordinary hardihood of scepticism to resist.



PART THIRD,
**Country Parts of the Western
District.**



COUNTRY PARTS OF THE WESTERN DISTRICT.

HAVING now finished all that it was deemed proper to relate concerning the Ancient and Modern state of Dunfermline, we now proceed to take a very cursory view of the country parts of the Western District; and shall begin with the villages, of which there are seven.

Linckilns is a pleasant and picturesque village on the shore of the Forth, three miles south of Dunfermline. It is defended on the north by an extensive steep bank, well covered with wood, which, not only renders it comfortable as to shelter, but imparts a romantic character to this haven. Its name imports that lime must have been burned here previous to its existence as a village; and from an extant date, it can be traced back to the reign of James V. There are still to be seen the ruins of a building called the *king's cellars*, on which is the date 1551; and on another, lately occupied as a salt-work, that of 1613. There is no doubt that the village and harbour owed their origin to the necessity of exporting the coal and lime, with which the vicinity had abounded from an early period.

As manufactures and agriculture improved so did the trade of Limekilns, as this port depended entirely, in former times, on these two branches of public economy. Subsequently to that period a general trade commenced, and is carried on to this day ; but still the staple export is coal and lime.

With regard to its population, from the official returns it amounted, in 1791, to the number of six hundred and fifty-eight ; and in 1812, to nine hundred and twenty-one. In 1821 the amount was eight hundred and eighteen, besides the absent sailors.

In 1814 the shipping belonging to the port consisted of four brigs, from one hundred to two hundred tons,—one schooner of about one hundred tons,—and thirty-seven sloops, from twenty to one hundred tons.

The amount of shipping at present belonging to Limekilns and Charlestown, is seventy-five vessels. The average of each may be about eighty tons burden, making six thousand tons ; which, at the rate of twelve pound per ton, amounts to seventy-two thousand pounds. About one half of these vessels trade to the Baltic, and the Mediterranean ; the other vessels to Sunderland, to the Moray frith, and the Tay ; and in winter to the Irish coast. The seamen in these vessels amount to about three hundred, so that the population now must considerably exceed one thousand.

There has been an elegant church built here lately, which is in connection with the Associate Synod. The rev. Mr Johnstone is present minister of this congregation.

There are two schools, at which are taught, besides the common branches of education, the languages, navigation, and other nautical studies.

The ship-masters, in 1815, established an Insurance Society amongst themselves; by which all accidents at sea are repaid, under certain regulations.

There has been a Brewery, on a pretty extensive scale, carried on for a number of years.

The Earl of Elgin is superior of the village.

Charlestown.—This village lies a little westward of Limekilns. It was founded in 1761, by the father of the present Earl of Elgin. It is built on a regular plan, forming a handsome square; the houses being all uniform, and the central area is composed of a bleaching-green, and gardens, one of which is attached to each house. Every house consists of one story, is roofed with slate, and its appearance altogether is quite superior to a common Scottish village. It was built for the accommodation of the workmen at the lime quarries here, which are very extensive.

These lime-works, begun by the late, have been extended by the present Earl; whose public spirit, in every department, connected with national improvement, and in particular with those of his immediate neighbourhood, is well known, and duly appreciated by the thousands who have long experienced the benefits resulting from them.

This is one of the most extensive lime-works in the kingdom. The face of the workings, at present, extends about half a mile, and presents a very picturesque feature in the landscape, and a fine field for the geologist.

The rock is exported, both in a raw and burnt state.

There is a beautiful and extensive range of kilns, erected on the shore, which forms the north side of the harbour of Charlestown, and affords the greatest facilities for its exportation.

A great quantity of the raw-stone is annually shipped off, to supply the kilns of Stirling and neighbourhood ; but its chief sale is in a burnt state. The quality of this lime has long held the most distinguished place for agricultural and building purposes. For, while its peculiar strength is acknowledged by the farmer to be, in the end, the most productive, it is found by the builder to be no less so.

This lime forms a cement of the hardest kind, and becomes as durable as stone. It is used with the greatest advantage in all cases where the building is exposed to water, as in quays, canals, &c., such as the extensive docks of Dundee. About three hundred men are daily employed here.

The village of Charlestown is kept, as it was originally built, exclusively for the accommodation of the people on the work. It contains about nine hundred souls. The comfort and cleanliness of the village are secured by regulations fixed by the Earl of Elgin, and established by authority of the Sheriff; to which every inhabitant must subscribe previous to his entry to any of the houses. To carry these into effect a very simple police is established, in connection with the Education and Sabbath-school departments, which secure order and subordination, while the perfect liberty of individuals is preserved. One fact is sufficient to prove its healthiness:—In the school established for the work, in the village, and attended by about two hundred children daily, only one death happened out of so many, from the age of five to twelve years, during the space of six years.

The harbour of Charlestown admits vessels of four hundred tons burden to load. Its basin is capacious,

and perfectly sheltered from any storm. This harbour forms also the great shipping place of "The Elgin Coal." The Colliery lies about four miles north of the Harbour, between which there is a finely constructed rail-road, for the conveyance of the coal from the mouth of the pits to the vessels in the Harbour,

The coal from these pits has attained a celebrity equal to the best Wallsend coal in the London and other markets. It is equal to the latter in cheerfulness and heat, and surpasses it in durability.

From seven hundred to one thousand persons are daily employed in this coal-work. The collier, here, employs his children at an early age; who are paid as a *quarter, half, or three quarter man*, according as the young person approaches to the age and labour of a man. By this arrangement colliers are early inured to the service, and children in families become a source of great gain. A single collier earns from two shillings and sixpence to four shillings and sixpence per day, just as he puts out coal; for the whole are paid in proportion to the quantity landed at the mouth of the pit.

The pits are quite free from hydrogen and carbonic acid gas; of course, there is no necessity for Sir H. Davy's lamp; there being no coal found free of sulphureous matter: in its workings below ground, and in its uses above, it is found equally healthy and free from any deleterious substance.

The depth of water in the harbours of Limekilns and Charlestown, is eight feet in neap and fourteen in spring tides.

Broomhall, the seat of the Earl of Elgin, is an elegant mansion, situated on an elevated lawn, that over-

looks the village of Limekilns. The surrounding park is very extensive, and tastefully as well as usefully adorned with belts and clumps of valuable plantations, which confer dignity and beauty on this domain. His lordship has here an excellent collection of pictures.

Crossford.—This village is about a mile and a half to the westward of Dunfermline, on the Torryburn road. In 1814 the population consisted of three hundred and eighty-eight; at present it amounts to four hundred and thirty. There are here about fifty looms employed in the table-linen trade. Sir Charles Halkett of Pitfirrane is the superior.

Besides the Earl of Elgin, the principal proprietors in this neighbourhood are Sir Charles Halkett, A. M. Wellwood of Pitliver, William Robertson of Keavil, and James Hunt of Pittencrieff and Logie, esquires. These estates lie contiguous, on an extensive bottom; they are all in the highest state of cultivation; well fenced and sheltered; and by their genteel mansions—their abundant old woods—and their rich pastures, give much rural beauty to this division of the Western District of Fife.

Patie-moor.—This is a small hamlet at a short distance to north-east of Limekilns. It contains a population of about ninety; who are chiefly employed in the weaving of table-linen, and as labourers.

Mastertown.—This is another hamlet about two miles south-east from Dunfermline, at a small distance from the old mansion of Pitreavie. In 1791 there were one hundred and sixteen inhabitants; and in 1821 there was only an advance of three. This hamlet,

however, is deriving considerable celebrity from possessing no unworthy successor to the late provost Low of Dunfermline, in the useful art of reducing dislocations and sprains. To Mr William Sanders, at Mastertown, a great number resort for the cure of these casualties, and find much relief from his skill.

The estate of Pitreavie, which was of considerable extent, anciently belonged to that worthy baronet Sir Henry Wardlaw, who, in 1675, founded the hospital at Mastertown, as formerly mentioned. The venerable manor-house is of great extent; of the old style of architecture, of which few specimens now remain, and was, till of late years, occupied by a genteel family; but it is fast hastening to decay. This estate is now the property of Mrs Madox Blackwood.

Here was fought, in 1651, that sanguinary battle betwixt the forces of Charles II. and those of Cromwell, which proved so disastrous to the former.

Crossgates—is distant from Dunfermline about four miles to the eastward, on the road leading either to Perth or Kirkcaldy, as the *quatre bras*, or cross roads, join at this point. Of all the villages in Fife this has made the most astonishing progress in population, for in 1791 there were only twenty-four inhabitants. In 1814 the population amounted to three hundred and four; and in 1821 to three hundred and twenty-six.

This village is the boundary of Dunfermline parish to the eastward; and Robert Wemyss, esq. of Cuttlehill, is superior. John Stenhouse, esq. of South Fod, has Lime-works in this neighbourhood.

Hallbeath.—This place can scarcely be said to form a village, as being a coal-work, and as the work-

men are scattered in different hamlets ; but if they were altogether congregated in one station, they would form a respectable village, as may be seen from the official statements of their population ; for in 1821 the number of souls belonging to the Hallbeath Colliery amounted to eight hundred and forty-one.

At this place there is a very extensive Colliery, which will be more particularly described, when the *minerals* of the Western District come under review.

Agriculture.

THE first improvements in agriculture in this district were begun by George Chalmers, the founder of the bridge street. These improvements began in 1760. He, being a man possessed of capital, and possessed likewise of a most enterprising spirit, introduced a new system of agriculture into the west of Fife. His knowledge of the best modes of husbandry practised in England, together with his sound judgment, made him despise the despicable agriculture of Scotland ; and regardless of the customs so long practised, he introduced a new system, which, though then it was not thoroughly appreciated, because it was not understood, yet paved the way for all the subsequent improvements which are now to be perceived in this neighbourhood.

The agricultural mania spread like an epidemic. Sir John Halkett, of Pitfirrane, whose sound judgment and taste may yet be perceived in every part of the estate, began to improve his lands, so as not only

to promote his own interest, but likewise to give bread to the numerous labourers which his improvements called into employment.

In an agricultural point of view, the parish of Dunfermline may be divided into two districts—the arable and the pastoral lands. Betwixt the town and the shore the soil is generally good, consisting chiefly of a light black loam. In some places of a black fertile loam upon rotten whin-stone, which is always productive; but in a number of grounds there is a black loam upon a rich bed of clay, which is fitted to produce the finest crops.

The lands on the south side of the town are all inclosed, either with dykes or hedges, which are generally kept in good repair; because the tenant knows that unless his fences are well preserved and carefully attended to, it was in vain to have formed them.

The system of draining (the first of all agricultural improvements) is here practised in perfection, and has produced all the beneficial effects that naturally result from this grand discovery in rural economy.

But even drains, efficient as they are, would be of less value, unless there were good roads to convey produce to a market. Without good roads there can be little general intercourse, and the civilization of a country may be estimated by its high-ways.

The roads in the Western District have been skilfully made, and are preserved in the best order. The bye or parish roads, which were wont to be altogether impassable in winter, are now almost equal to the turnpike, in every season; and every accommodation is thus afforded to the inland inhabitants to go which way they will, with comfort.

It is almost needless to say that in this district the best modes of farming, and of making the best of the land they can, is practised. There is no want of skill, and even of science, in the farmers, but they must adapt their skill to the land they occupy. The soil is various, and so must vary the mode of dealing with it.

The farm-houses and offices, formerly of the most wretched description, have been replaced by new buildings, adapted to comfort and utility ; and many of them display a degree of elegance which embellishes the general aspect of the country.

In the southern part of the parish, (now under review) the rent varies from £2 10/. to £3 10/. per acre ; and the leases are generally for nineteen years.

In the northern parts there is a very different aspect. The soil is much inferior, and the climate is more unfavourable to agricultural purposes. The ground rises into small hills, adapted for pasture, and the low lands are generally marshy. Of course grazing predominates here, and chiefly the rearing of young cattle, to be fatted for the market in richer pastures. But yet, even here, there are a number of fertile spots, which, after being drained and put under proper management, produce very abundant crops of oats, barley, and potatoes ; so as to suffice, not only for the consumption of the farmer, but even to enable him to bring a considerable portion to the market.

The Fife breed of cattle is of acknowledged excellence. The following are considered as the chief characteristic marks :—Though the breed may be found of any colour, the prevailing hue is black ; nor are they less esteemed, though spotted or streaked with white or grey, The horns are small, white,

generally pretty erect, or at least turned up at the points, bending rather forward, and not wide spread like the Lancashire long-horned breed. The bone is small in proportion to the carcase; the limbs clean but short; and the skin soft. They are wide between the extreme-points of the back bones; the ribs are narrow and wide set, and have a greater curvature than in other kinds, which gives the body a thick round form. They fatten quickly, and fill up well at all the choice points. They are hardy, fleet, and travel well; tame and docile, and excellent for work in the plough. When fat, they bring a much higher price at Smithfield market than almost any other kind, and are generally selected by the English butcher for the tables of the greatest connoisseurs, and most luxurious of his employers. A Fife bullock of forty stone, will bring an equal, and often a higher price in the London market, than an English bullock ten stone heavier and equally fat.*

The rent of the northern farms is from £1 5/. to £1 10/. per acre.

Minerals.

THE county of Fife abounds in mineral treasures, in particular with coal, lime-stone, iron-stone, free-stone, granite, and whin. These valuable minerals

* There are two Cattle Shows in the parish, held annually, one at Crossgates, and the other at Dunfermline; where the choicest specimens of farm-stock are exhibited, and the holders of the best rewarded with premiums.

constitute a great part of its wealth, and not only supply its own wants, but also the necessities of other districts, to which nature has denied these productions.

The coal-fields of Fife form part of that immense bed of this mineral which stretches, from sea to sea, across Scotland, in a north-eastern direction. In the Western District in particular, coal may be found everywhere; and the seams are, in many places, of the richest quality.

Until within these few years it was believed that the coal-pits in the neighbourhood of Dunfermline were the most ancient in Scotland. Arnot, in his history of Edinburgh, says, that the earliest notice of coal in Britain is to be found in a charter to the inhabitants of Newcastle, granted by Henry III. in 1234. He further mentions, that the grant to the abbot and convent of Dunfermline, in 1291, is the earliest record made of coal in any charter in Scotland: But here Arnot was in a mistake, for that most searching antiquarian the late George Chalmers, asserts, that he had in his possession an original charter of James the Stewart of Scotland, the son of Alexander, dated in January, 1284-5, granting to William de Prestun the lands of Tranent, with various privileges in *moris et maresiis, in petariis, et carbonariis*. "Whatever," says Chalmers, "this last expression signified in prior times, it seems to have been applied to *pit-coaleries*, in that age".*

From the Chartulary of Dunfermline Abbey, we find that William de Oberwill, proprietor of Petyncreff, granted to the abbot and monks the privilege of

* Caledonia, vol i. page 793, note.

working, for their own use only, one coal-pit in any part of his estate, excepting on the arable ground; and that if one pit did not suffice, they had liberty to dig more, as often as necessity required.*

The Earl of Elgin's Collieries are upon a very large scale; he possesses coal fields to the amount of nine hundred square acres, which consist of a variety of seams, measuring from six inches to six feet in thickness.

The next Colliery, in point of extent, in the parish, is that of Hallbeath. It contains eight or nine seams of good workable coal; the lowest or splint seam is in high repute. The same seams are found in the lands of Prathouse, and the adjoining estates, running eastward to Crossgates into the neighbouring parish. From this colliery vast quantities of coal have been long exported. There is a rail-road from the works to the port of Inverkeithing, at which the Coal is shipped. In connection with this colliery there is a pretty exten-

* *Charta de Pethyncreff de dono Willielmi de Oberwill, 1291.*

Omnibus has literas visuris vel auditoris Willielmus de Oberwill, dominus de Pethyncreff, eternam in Domino Salutem; noveritis me, ex mera gratia nixa et propria voluntate, concessisse religionis viris Abbati et Conventui de Dunfermlyn, unam carbonarium in terra nixa de Pethyncreff ubicunque voluerint, excepta terra arabili, ita quod sufficientiam ad usus suos inde percipiant, et alias vendere non presumant, uno vero deficiente aliam pro voluntate sua facientes quoties viderint expediri sibi, &c. &c. In cujus rei testimonium presentibus sigillum meum apposui una cum sigillo officialis domini Episcopi Sancti Andræ, et sigilli Roberti de Malavilla qui sigilla, sua ad instantiam meam presentibus apposuerint. Datum apud Dunfermlyn die Martis proxima ante festum Sancti Ambrosii Episcopi et Confessoris, anno Gratie millio ducentesimo nonagesimo primo.

sive Salt-work carried on at the same port. The proprietor of these coal and salt-works is John Scott, esq. London.

Baldrige Colliery is on the estate of A. M. Wellwood, esq. of Pitliver. This coal has been wrought for many years to great advantage, as the quality is good, and as it is distant from Dunfermline only half-a-mile, where it is much used. A new pit was lately sunk here, and a powerful steam-engine erected, to arrive at the splint seam, which is of great value and in much esteem. Besides the home consumption, a considerable quantity of this coal is exported. Mr James Spowart is the tackman of this colliery.

The Town-hill Colliery, belonging to the burgh, about a mile distant, is wrought, at present, only on a very small scale, chiefly for the use of the burgesses; who have the privilege of being supplied at a cheaper rate than the public at large.

There is likewise coal wrought on two farms on the northern verge of the parish, but not to any extent.

The coal strata extend nearly from east to west, and consist of a variety of seams, the principal of which are four and five feet thick. The strata dip generally to the north and north-east, at a declivity of about one foot in six, to ten feet.

All the collieries in this district are remarkably free from the noxious gases, so that scarcely any accident takes place arising from this source, which often produces such fatal effects in the English collieries. Of course the workmen do not use any safety lamp.

It is supposed that the quantity of coal annually raised in the parish, may amount to about one hundred and thirty thousand tons.

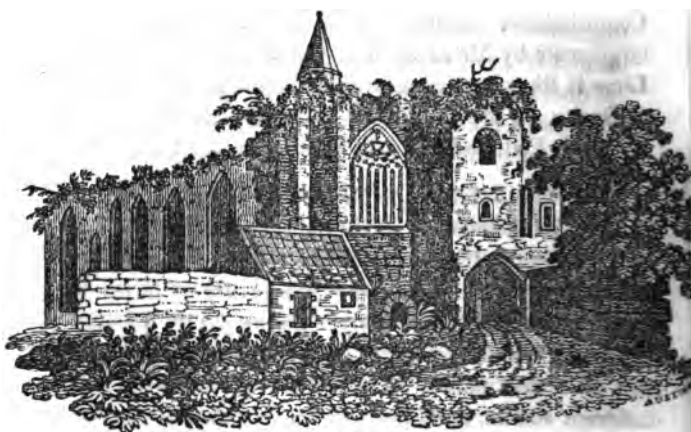
Iron-stone.—This mineral is a constant attendant on coal, and very considerable quantities have been raised in this district for many years past. This mineral was wrought to a considerable extent at Berry-lav, about thirty years ago, and proved of an excellent quality at the Carron foundry. In Lord Elgin's collieries there are annually raised above four thousand tons. There are likewise bands of this stone in Dunfermline and Hallbeath coal-fields, but the quality is inferior. On the Fordel and Cuttlehill grounds,—on Lord Moray's estate,—and to the north, at Kelty, there are bands of different thicknesses, sometimes thrown up and down, by means of confused strata of metals. Generally it may be stated, that all the coal-fields in Fife abound with iron-stone, interspersed here and there, but of very different qualities.

Lime-stone.—Besides Lord Elgin's extensive works at Charlestown, the lime-works at Roscobie, on Lord Commissioner Adams' estate, are conducted on a large scale by Mr M'Bean, the tacksman of the works. Lime is likewise wrought on the lands of Mr Rolland of Gask; by Mr Currer of Dunduff; Mr Stenhouse of South Fod, and at Craig Luscar, by Mr Colville.

Free-stone.—This valuable mineral is to be found in the utmost abundance, and of the very best quality, in this district. It is common on every estate of any extent, and although no doubt the quality of the stone varies considerably in different places, yet in several of the quarries, the texture is close, durable, and capable of a fine polish. The colour of the stone has different shades, from pure white, to cream colour, to yellowish, and light brown.

Whin-stone.—There is abundance of this stone in the parish. It is never used for building, as free-stone is to be had in such plenty, but it is applied to street pavement, to turnpike roads, drains, &c. There is a species of green-stone, within sea-mark, on the shore near Limekilns, which is excellently adapted for constructing bakers' ovens, as it resists any degree of heat it is necessary to apply.

Having now finished our general survey of the country parts of Dunfermline parish, we proceed to take a rapid glance at the other parishes in the Western District. In pursuing this plan, the parishes to the eastward of Dunfermline will first come under observation; and afterwards those on the west.



Parish of Inverkeithing.

INVERKEITHING is a town that has a just claim to great antiquity. Its Gaelic name signifies the junction or conflux of the small water, alluding to the rivalet which here joins the sea. Its origin is uncertain; but it is probable that it is nearly contemporaneous with that of the Queensferry. Both must have derived their existence as hamlets, from the necessity of passage from Lothian to Fife. The narrowness of the frith at Queensferry, would naturally attract early attention, and probably gain the preference over any other point of passage; but the additional distance to Inverkeithing is not great, and it is probable that, before the existence of piers, the landing place for boats was more commodious at the latter than at the former. But we must rely upon history rather than conjecture; and it is certain that Queensferry derived its name from the frequent passage of Margaret, the queen of Malcolm Ceanmore, to and from Lothian. This was towards the end of the eleventh century; and there is no historical document regarding Inverkeithing, at so early a date, yet it is equally certain that it was a town as early as the reign of David I., the youngest son of Queen Margaret and Malcolm, "who," it is said by Sir Robert Sibbald, "dwelled sometimes in it."

William the Lion granted to the town its first charter, describing its liberties to extend from the water of Dovan, or Devon, unto the water of Leven; and Sir James Balfour says "that of old it was of a large extent, and very populous, and payed a great tax." The lands around it were held by the Moubrays, until they were forfeited by Robert I.

Early in the twelfth century, Waldeve, the son of Gospatric, gave the church of Inverkeithing to Dunfermline abbey, for the love of God and St. Margaret ; "that our Lord Jesus Christ, by the intercession of that holy queen, and by the prayers there offered up, may have compassion on our souls."

In 1314, during the reign of Robert I., the vicar of Inverkeithing had been found liable for eight merks to the monastery of Dunfermline, for non-payment of which, it was declared that he should be excommunicated.

A deed by the abbot and monks of that monastery, dated on Sunday, in the year 1330, mentions, that John de Kinross, perpetual vicar of Inverkeithing, had represented to them that this place was so much exhausted by exactions and contributions, as well apostolical as royal, that sufficient funds were wanting to repair the choir ; and the monastery agreed to pay half the expence on this occasion.

This circumstance shows of what antiquity the church had been ; when its choir needed repairs at this early period. But it is further on record, that there was a meeting of the Romish clergy and the Culdees, held in this church in 1250, in the beginning of the reign of Alexander III. At this meeting the Culdees were so domineered over by the former, probably by the connivance of the king and nobility, that they seem never to have recovered the attack, and soon fell into utter decay as a distinct body.

In those times there were two convents at Inverkeithing, one for Franciscans, the other for Dominicans.*

* There are now no remains of these, but their sites are ascertained. The one was at the top of a garden, belonging to the incorporation

The widowed queen of Robert III., the beautiful Arabella Drummond, resided for some time in Inverkeithing. She is said to have wished for a dwelling, from which she could behold the castle of Edinburgh, and made choice of a spot called *Rottemell's Inn*; but how long she resided there, there is neither record nor tradition to tell. There is a tradition, however, that the queen had a private chapel, in the Inn, for herself and her domestics.

Inverkeithing was honoured by being the place of meeting of the Court of Four Burghs, authorised by James III. to form a set of mercantile regulations.

The several charters which different kings had granted to this burgh, were in May 1598 all ratified and confirmed by James VI.; and their rights and privileges declared to extend from the Devon to the Laven, and as far north as Kinross. These rights and privileges have been, by some means or other, long disposed of, and become totally inefficient as to the benefit of the burgh.

Amongst other arbitrary acts of James II. of England, was, in 1687, the dismissing of the provosts, bailies, and councillors from all the royal burghs of Scotland. The king then nominated one of his own creatures as provost, or first magistrate, in all the burghs, with the power of filling up the council with persons of his own description, to serve the tyrannical purposes of the king. The person, at that time appointed provost of Inverkeithing, was Sir Patrick

of weavers; and the other in a property belonging to the heirs of the late Hugh Grandison.

Kininnon of Kininnon, a ready and willing tool of a despotic government.

The town is situate on an eminence immediately overlooking the bay, which at full tide is a fine circular piece of water, admitted from the sea by a narrow opening. The depth of water is from thirteen to fifteen feet. On the west side of this harbour there is a large old vessel, occupied as a lazaretto, in which goods suspected of containing infectious matter are lodged, under the direction of a superintendant, and delivered after a certain time to the owners, by orders of the custom-house. At the upper extremity of the bay there is a good quay for accommodating the shipping. The vessels are chiefly employed in the coal and coasting trade, with some exceptions which carry goods abroad.

There are some singular anomalies in the set of the town-council here. The provost, the two bailies, dean of guild, and treasurer, are annually elected by the councillors and deacons of the trades. The councillors are chosen from among the burgess inhabitants, the guildry, and even the members of the incorporated trades, who still retain a vote in their respective incorporations. The five trades elect their deacons, yearly, as their representatives.

The town-council, including the magistrates, cannot be under twenty, but it is not limited above it; so that the whole burgess inhabitants might be made councillors. What is very singular, the councillors continue in office during life and residence.

James Stuart of Dunearn, Esq. is the present provost of the burgh.

The Town-house was built in 1770, containing the council rooms and a jail; but the building is not pos-

lacked of any elegance of architecture, and is rather a clumsy fabric. Besides this, the only other public buildings are the church and school-house. The old church was burnt on the 31st October, 1625. A new one was lately built from the foundation, and is one of the most elegant and comfortable churches in the county of Fife. The steeple attached to the church is rather more an awkward than an ancient fabric, as, from its construction, not only a belfry, but also an apartment for a clock, appears to have entered into the original plan. Now it is well known, that clocks were not introduced into Scotland until the latter end of the fifteenth, or beginning of the sixteenth century.

The parochial school was rebuilt a few years ago, upon a new site, and exhibits a fine model of an academy, on a small scale, in the pure Grecian stile of architecture.

Of late the burgh, in its buildings and other improvements, has begun to keep pace with the elegance of the times, and its general aspect is much improved.

There are no manufactures carried on in the town, but there are in the immediate neighbourhood three public works on a pretty extensive scale, viz. a distillery,—a magnesia work,—and the salt-pans.

The present population of the town is about sixteen hundred; that of the whole parish may now amount to about twenty-five hundred.

The rev. James Robertson is present minister of the parish, and Sir Robert Preston of Valleyfield, baronet, is patron; the patronage of this church belonging to the estate of Spencerfield, which Sir Robert purchased some years ago.

There is a meeting-house in the town, in connection with the United Associate Synod, which is frequently attended; and of which congregation the rev. Ebenezer Brown is minister.

The principal proprietors in the parish are the Earls of Hopeton and Morton, Sir Robert Preston, Sir Philip Darham, John Cuninghame of Duloch, esq. besides a few small holders.

The lands in the parish are partly carse and partly gentle acclivities. In the low grounds the soil consists of a strong clay, and in the uplands of a black or brown loam, excepting in the northern extremity of the parish, where the soil degenerates much, having a cold wet bottom, and, in some places, is exhibits only a barren muir.

In both the under and upper parts, with the exception of the muirlands, the most plentiful crops of every kind are raised, and at even less expense than the scantiest pittance from more meagre grounds. The soil is suited for every species of produce; and if treated in a proper manner, it will amply remunerate the farmer for his outlay, his skill, and his enterprise.

Even in that small portion of the parish which consists of muir-land, great improvements have, of late years, taken place. By means of draining, paring and burning, and affording shelter by plantations of wood, the soil has been greatly ameliorated, and rendered capable, in many spots, of producing plentiful crops of corn, instead of heath and rushes. The late Mr Brown of Prathouse, achieved much on his property, in these improvements; and the resulting profits have induced to a continuation of them.

At Duloch, John Cuninghame, esq. quarries limestone to a considerable extent; part of which is burnt

for sale in the neighbourhood, but the greater part is sent, in the raw state, to Skirling by sea. For this purpose, both he and John Stephenson of South Fed, esq. have depots at Inverkeithing harbour. There are excellent quarries of freestone in the parish.

In the western part of the parish, Rosyth Castle stands almost opposite to Hopeton house. It is built on a ledge of rocks, which at high water is surrounded by the sea. All that remains is a large square tower, to which have been attached some inferior buildings, now in ruins. The architecture has been of a superior kind, and there still remain some sculptures on the walls. The period at which it was built, and by whom, are unknown. Over a door, on the north side, there is a cross and a crown, and the letters M. K. 1561. On the stone bars of windows in the tower, there is T. * S., and M. * N. anno 1639. On the south side, near the door, is this inscription, pretty legible.—

IN. DEU. TYME DRAU YIS CORD.
YE. BEL TO CLYNK.
QUHAIS. MERY VOCE VARNIS.
TO MEAT & DRINK.

This castle was the ancient seat of the Stuarts of Rosyth, lineally descended from James Stuart, brother german to the great Steward of Scotland, and father to King Robert II. The last laird of that name dying unmarried, disposed the estate to a stranger. It afterwards became the possession of Lord Roseberry, and is now the property of the Earl of Hopeton. There is a tradition, however unfounded it may be, that Oliver Cromwell's mother, being a daughter of

the family of Bruce of Rhyol, was born in the castle, and that the Protector visited it, during the time he commanded the army in Scotland.

To the eastward of the castle is St. Margaret's Hope; a small bay which derived its name from that Princess having landed here, after having forsaken England to return to Hungary.

North Queensferry.

ALTHOUGH North Queensferry is in the parish of Dunfermline, yet we shall treat of it as belonging to that of Inverkeithing, being the most natural arrangement. Indeed the Scottish counties and parishes are divided in such a capricious manner, as if the divisors had meant to put to scorn every principle of geometry.

When this passage first began to be generally used, is beyond the reach of record. It can be traced, however, to the middle of the eleventh century, from its present name. Upon this name Chalmers has the following remarks.—“There is no proof that this name had been imposed during the reign of Margaret, who died in 1093. There is positive evidence, that the name did not exist, during the reign of her youngest son, David I.; for, when he granted this Ferry to the monks of Dunfermline, he called it ‘*Passagium de Inverkeithin*.’ It first appeared under the name of Queensferry, in a charter of Malcolm IV. in 1164, when was granted to the monks of Scone, and their men, free passage, *ad portum reginae*. It is

easy to perceive, then, that the name of *Queensferry* is a more modern translation of a Latin description, during prior times. The ancient Gaelic name of the place was, according to Sir James Dalrymple, *Ardeinnachan*.²⁰

There cannot be a doubt that there was a Ferry at this place for ages prior to Margaret's time, and probably from the times of the Romans, and even before they set foot in Britain. From its narrow ford, and central situation, nature seems to point it out as the most eligible passage betwixt the southern and northern parts of the country; and certainly the ancient inhabitants were not slow to avail themselves of this indication.

Where there is a public Ferry there must be at least a few ferrymen; these must have habitations and families, at, or near the point of passage; this constitutes a hamlet; and thus it is obvious—that, the Queensferries may boast of an antiquity to which few places in Scotland can lay claim.

The earliest notices concerning this Ferry are to be found in the Chartulary of Dunfermline Abbey, of which John Grahame Dalryell, esq. has given an analysis, in his "*Monastic Antiquities*." The following extracts are curious in themselves, and throw light on the Queensferry passage.—

"In the year 1275, (during the reign of Alexander III.) we find a singular instance of the use of seisin, in constituting a right in a passage-boat. The abbot, Radulphus, grants eight oars in the new passage-boat to seven persons, one of whom is a woman, for

payment of eight pence yearly, for each bar, performing the wonted services, and paying the old rent to the tenant of the passage. One of the persons, Johannes Armiger, his heirs and assigns, (ecclesiastics excepted) shall have two oars, and the rest only one. Farther, the abbot declares, that the successor of any of them, *per nos, vel per ballivos nostros, sayinung remi sui habebit*:—that is, by us or our agent shall be infeoffed in his oar.

In the year 1223, (during the reign of Robert I.) William, bishop of St. Andrews, gave a chapel on the north side of Queensferry to the abbey, for the service of which the monks should find two chaplains to celebrate divine worship, and shall also provide a chalice, vestments, books, and ornaments suitable to a chapel.

The abbot in 1479 (James III.) grants the office of chaplainry, newly founded by him in the same chapel, to David Story, with a stipend of ten merks yearly, to be paid from the coffers of the monastery, together with a garden and two acres of ground, and pasturage for one horse; also, all offerings at the altar of the chapel, except the oblations of the pix, and those of lights, which are reserved for lighting the chapel; likewise, twenty shillings for supporting the ornaments and vestments of the altar; but an account is to be rendered to the abbot how the sum is applied. The chaplain, in consideration of these things, shall perform a daily mass for the souls named in the charter of infeudation; he shall continually reside at, and dwell in the manse of the chapel; and if he undertakes any other cure, or resides elsewhere, by which the service may be neglected, the chaplainry shall become vacant, and fall into the abbot's hands.

Memorandum, (entered in the Chartulary) that, in the year of God, 1342, David II., on Wednesday before the feast of St. Bartholemew the Apostle, Alexander, by the grace of God, abbot of Dunfermline, went down to the south side of the Queensferry, at request of James de Dundas, concerning an amicable termination of a dispute that had arose betwixt him and the abbot, on account of his molesting the abbot's men and boats landing at two rocks within the flowing of the tide, as they were wont to do. However, James de Dundas had alleged these rocks to be his property; though the abbot, his predecessors, and the monastery, had peaceably and quietly enjoyed the right of landing there, beyond the memory of man; and on this had a charter from King David, their founder and first patron, as also the confirmations of various kings, his successors, and several popes, as the abbot then exhibited, in presence of the subscribers, namely, Magister Johannis de Gaytmilk, Alanus de Liberton, Michaelis Squier, Radulphus Clericus, Johannis de Herth, Alanus Dispencer, Ricardus filius Willielmi Scrigmour, Robertus Young, Johannis filius Henry, Johannis de Lochilde, Radulphus Gourley, and many others, inhabitants of the Ferry. James de Dundas had, on account of his molestation, incurred the general sentence of excommunication contained in the confirmations of the popes, which he had during some time obdurately resisted, until, on the before mentioned day, he humbly supplicated the abbot, sitting along with some of his council on these rocks, as being in possession of them, that he would absolve him from excommunication, and he should abstain from molesting the men and boats in future. The abbot, yielding to this humble supplication, absolved him from the sentence of excommunication, as far as

lay in his power, on finding security to abstain from the like molestation ; but, were it ever repeated, he should immediately again incur the same censure.

The abbots of Dunfermline, exercised for centuries, their hereditary jurisdiction over the Queensferry. There were accustomed to exact from the boatmen every fortieth penny, or two and a-half per cent. of the whole fares drawn at the passage. The abbot, farther, drew a revenue of one fourth, after deducting the fortieth part. He was, however, bound to supply boats for the Ferry, which were usually three or four.

Things continued in this state until the Reformation, when commendator of Dunfermline, as successor to the abbots, sold his right to some private individuals; amongst whom were the Earl of Roseberry, Sir R. Preston of Valleyfield, Dundas of Dundas, and other gentlemen in the neighbourhood. These purchasers continued to draw a fourth share from the passage, and to supply boats ; and it was usual with them to grant an annual lease of this to one or more of the ordinary boatmen.

In ancient times the only landing place on the south was that of the Grey-craig, near South Queensferry harbour ; the property of Dundas of Dundas castle ; and for claiming an exclusive right to which, his ancestor James de Dundas was excommunicated by the abbot. In those days there was no safe tampering with the monks, who held all the power, both civil and ecclesiastical ; and who would permit no encroachment on their rights, however specious might be the pretensions of the claimant. In that case, however, it would appear they had both might and right on their side, for they could plead the valid argument of use and wont, and the possession of the rocks from time

immemorial: but now there are neither monks nor excommunications, and Dundas enjoys undisturbed possession of his Grey-craig.

On the north side the boats landed at Haugh-end, inside of Long-craig island, now the property of the guildry of Dunfermline.

There is a traditional report; that the boatmen in those days resided in a little square of cottages, on the margin of what was once the Ferry loch, on the top of the Ferry hills. The remains of this ancient village were lately removed, to assist in building a march dyke through the loch, which had been drained.

The inhabitants of North Queensferry uniformly consisted, from time immemorial, of operative boatmen, without any admixture of strangers. They hold their feu under the Marquis of Tweeddale, as successor of the abbots of Dunfermline; and they have always held, from generation to generation, the Ferry as a sort of property or inheritance. On the evening of every Saturday the earnings, of the week were collected into a mass; one fortieth part of the whole was set apart for the proprietors of the passage; and the remainder was divided into shares, called *deals*, according to the number of persons entitled to a share of it. One full deal was allotted to every man of mature age, who had laboured during that week as a boatman, whether he acted as master or mariner, or in a great boat, or in a yawl. Next the aged boatmen, who had become unfit for labour, received half-a-deal, or half the sum allotted to an acting boatman. Boys employed in the boats received shares proportioned to their age, from one shilling and sixpence up to a full deal. A small sum was also set aside for a school-master, and for the widows of decayed boatmen. Nobody became a

boatman in this Ferry unless by succession. That right was always understood to be limited to the first generation. The children of those who had emigrated, and were born elsewhere, had no connection with this Ferry; but, on the other hand, if the son of a boatman found himself unfortunate in the world, he was always entitled to return, to enter into one of the boats, and to take a share of the provision which formed the estate of the community in which he was born. That community has always consisted of nearly the same number of persons. About forty men acted in the boats, and received the full deal, as sailors of mature age. The whole community, including these and the old men and boys, and the women of every age, amounted to about two hundred individuals. It was kept down to this number by emigration; because a man of mature age usually received no more, and sometimes less, for acting as a boatman here than he could obtain by acting as a seaman in the public service, or in that of a merchant; and he was, moreover, excluded from all chance of rising in the world,—a circumstance which is of itself sufficient to keep the number stationary. The community has, accordingly, existed for ages destitute of riches; but none of its members have been reduced to absolute poverty, or become a burden on the public; because, by the fundamental laws of their society, the men of mature age had always laboured for the past and the future generations, and had divided with them the bread which they earned.

The proprietors, who derived their right to the Ferry from the abbot of Dunfermline, had at different periods attempted to augment the value of their interest in it. Previous to 1788 they had no boats of

their own, but let their fourth share of the proceeds of the Ferry to any person willing to supply boats. An association, called a *boat-club*, consisting of persons resident in Inverkeithing and South Queensferry, long supplied boats, and acted as tacksmen; but the proprietors, finding themselves totally at the mercy of this boat-club, with regard to the rent they were to receive, purchased boats; and from that time they annually let the passage by public roup,—that is, the right of drawing the fourth part of the proceeds. During some seasons of great scarcity, the operative boatmen insisted, that the proprietors ought to give a deduction from their fourth share, or otherwise they would be unable to support themselves. The proprietors complied at the time; but they formed a plan for breaking up, altogether, the exclusive possession of the Ferry, which had been enjoyed for so many ages by these villagers, and which had come to be attended with many of the usual consequences of monopoly, both towards the proprietors and the public. Taking advantage of the peace concluded by Mr Addington's administration, they engaged a body of seamen, recently dismissed from the royal navy, under a man who had acted as master of the Admiral's ship, in the expedition against Holland, to navigate the boats for payment of monthly wages. The inhabitants of North Queensferry attempted to protect their immemorial possessions by legal measures; but, as the law of Scotland pays no regard to possession when unsupported by written charters, they were under the necessity of relinquishing the boats to the strangers, together with the exclusive privilege of conveying passengers for hire across the frith. As the currents of the frith, however, are here very pecu-

liar, it was speedily found that the seamen from the royal navy, however skilful in other respects, were unable to navigate the boats here. Frequently they durst not venture out in gales of wind, which were despised by the native boatmen ; who, to demonstrate their own superiority, in presence of travellers who were here kept waiting, sailed backwards and forwards with ease and safety in their own private fishing-boats. The passage-boats were driven ashore, sometimes above and sometimes below the proper landing places, to the great terror and annoyance of the passengers. The consequence was, that the proprietors soon found their hands full of business. Some travellers ordered post-chaises and went round by Kinghorn, and then threatened to prosecute these gentlemen for their expences ; while others made the same threat on account of the damage suffered by the unnecessary delay of their journeys. The result was—that partly from these circumstances, and partly from finding that little profit was likely to arise from the measure, and partly, also, in a considerable degree, from motives of humanity—the new plan was abandoned, and the inhabitants of North Queensferry restored, under certain regulations, to their ancient possession.

Still the Ferry was found very deficient, and greatly inadequate, in many respects, to the increased exigences of the public. A new system became absolutely necessary ; and, in 1810, an act of parliament was passed to carry the improved plan into execution. An extract from the preamble of this act will shew its necessity.

“ And whereas, notwithstanding the great importance of the said Ferry for the passage of His Majesty's troops, and the conveyance of His Majesty's mails and

dispanees, as well as for the various intercourse which the country requires ; nevertheless such is the imperfect state of the same, that, upon an average, a passage can be effected only during four hours and a-half in each tide, or thereabouts ; whereas the Ferry is capable of being so improved as to render a passage practicable at all times :

“ And whereas, although the said Ferry is across an arm of the sea, yet the rates and dues arising from the same belonging to private individuals ; and the jurisdiction, power, and authority over the piers is such, that the passage has suffered great inconvenience, and has been unavoidably subjected to great defects in this respect :

“ And whereas, the proprietors of the said Ferry cannot be compelled to make such improvements as are requisite to render the same safe, convenient, and expeditious, and adequate to what is required for the public service, and the various and general intercourse of the country ; and such improvements can only be made and obtained by considerable additional rates being imposed, on which money may be borrowed, which can only be imposed by the authority of parliament, and by the further aid of a public grant of money.

“ And whereas, it is expedient, that the making of such improvements, and the maintaining of the said Ferry, should be committed to Trustees for the public benefit, with sufficient powers, and under suitable regulations ; in whom also the property of the Ferry, the rates and dues arising therefrom, and the public grant of money should be vested &c..”

By this act of parliament the proprietors were necessitated to sell their rights ; the value of which was

fixed by a jury, and the price, about ten thousand pounds, was paid by government; and as an equivalent for this sum, the mails, the king's forces, and all government stores, have right to a free passage. The Ferry was subsequently placed under the management of Trustees, on a principle similar to that of the king's high-ways in Scotland.

"And be it enacted, that the keeper of the great seal of Scotland—the keeper of the privy seal of Scotland—the lord justice general—the lord advocate—the lord justice clerk—the lord clerk register—the lord chief baron of the court of exchequer in Scotland—the vice-admiral of Scotland—the keeper of His Majesty's signet—His Majesty's postmaster-general for Scotland—His Majesty's lieutenant for the counties of Perth, Linlithgow, Fife, Kinross, and Clackmannan—the commander of His Majesty's forces in Scotland—and the admiral commanding His Majesty's ships in the frith of Forth—the lord provost of the city of Edinburgh—the chief magistrates of the burghs of Perth, Linlithgow, Queensferry, Inverkeithing, and Dunfermline, all for the time being, and the sheriff's depute for the time being, of the counties of Perth, Linlithgow, Fife, Kinross, and Clackmannan, and the proprietor for the time being of the estate of Newhalls, near unto, or adjacent to the said town of Queensferry, and every person in his own right, or in the right of his wife, possessed of the *Dominium Utile* of lands in the said counties, valued in the cess books of such counties respectively, at two hundred pounds Scots, and the eldest son of every such person, shall be and they are hereby appointed Trustees for carrying this act into execution."

Nine members of the above trustees constitute a quorum, and may proceed on business. There is

annually chosen a committee of management, consisting of fifteen members; five of whom constitute a quorum.

In consequence of this act great improvements have taken place, both in the north and south side of the Ferry, especially in regard to the piers, and the light and signal tower, which was erected; so that this Ferry may justly be considered, on the whole, as the best in Scotland.

In the present Superintendent of the passage, the public have the benefit of an active, vigilant, and impartial officer.

Adjacent to the North Queensferry are two batteries, which mounted eight iron guns, twenty pounders, and eight field pieces; these had never fired upon an enemy, nor is there any probability that they ever will be needed. Paul Jones is dead, nor is it likely that he will soon have an invading successor.

The Reformation, the effects of which were so signally displayed in Dunfermline in the destruction of the abbey, made no change in the faith of their neighbours the boatmen of North Queensferry. As vassals of the monks they still continued to adhere to the ancient religion; the rites of which were administered in the chapel founded by Robert Bruce. On Cromwell's army landing in Fife, they were astonished to find a Roman Catholic chapel here; which, as root and branch men, they furiously assailed, and left not one stone upon another. The inhabitants converted the area of the chapel into a burying ground, which is still used in this manner. They are now good protestants, and have a gallery in Inverkeithing church, erected at their own expense.

The rock of Inch Garvie is mid channel betwixt North and South Queensferry. In 1491 James IV. by a charter, granted the island to John Dundas of Dundas, to build a fort on it, together with the constabulary and the duties on vessels passing it; but Dundas having neglected to do this, it was not until 1510 that James erected the fort, at the time when he was preparing his fleet at Newhaven; and the fort was intended, together with those on both sides, to guard the passage in case of an attack from the English ships. This fort had four guns, twenty pounders, and each gun had one hundred rounds of ammunition. This and the North Queensferry battery are now dismantled.

REGULATIONS

Established at Queensferry Passage.

FREIGHTS.

For a Coach, Berouche Landau, except Hearse and

Mourning Coach,	£0	7	6
Hearse and Mourning Coach,	0	10	0
Four-wheeled Chaise,	0	6	6
Curricie,	0	5	0
Two-wheeled Chaise and Taxed Cart,	0	3	6
Horses used in drawing any such carriage,	0	1	0
Waggons, Carts, &c. not exceeding 10 cwt.	0	2	0
Ditto not exceeding 20 cwt.	0	2	2
Ditto 22 cwt.	0	2	4
Ditto 25 cwt.	0	2	6

For every cwt. more, not exceeding 30 cwt. 1d. for each.

For every cwt. more, not exceeding 40 cwt. 2d. for each,

and for every cwt. more, 1s. for each.

Horses used in drawing Waggon and Carts only,	-	£0	0	8
Saddle Horses,	-	0	1	0
Mule or Ass,	-	0	0	6
Lowland Ox, Bull, Cow, or Heifer,	-	0	0	6
Highland Ox, Bull, Cow, or Heifer,	-	0	0	5
Calf, Sow, Boar, or Hog,	-	0	0	3
Sheep or Goat,	-	0	0	1½
Lamb or Kid,	-	0	0	1
Dog or Puppy,	-	0	0	1
Grain and Merchandise per barrel-bulk,	-	0	0	6
Passenger in Pinnace or Yawl,	-	0	0	6
Ditto in Large Boat,	-	0	0	3
Highland Shearer,	-	0	0	1
Freight of a boat from Sunrise to Sunset, to be ascertained				
by the calculations in the Edinburgh Almanack,	-	0	4	0
Ditto from Sunset to Sunrise,	-	0	6	0
Pinnace or Yawl, from Sunrise to Sunset,	-	0	2	6
Ditto from Sunset to Sunrise,	-	0	4	0

Sunrise to be calculated according to the time when the boat, &c. leave the landing place; and sunset according to the time when they reach it.

Separate fares to be exacted, when they exceed the sums payable for a freighted Boat, Pinnace, or Yawl.

Mr James Scott, appointed superintendant at North Queensferry, is at all times to hold himself in readiness to give attendance to Passengers, with full power to enforce the Freights and the following Regulations. A superintendant acting under Mr Scott's direction is also constantly in attendance at Newhalls and on the south shore.

REGULATIONS.

1. The complement of men and boys is thirty-three working hands, in constant pay, to *man* the *passage*. The boats consists of a steam-boat, three large boats, a decked boat, and two pinnaces, besides a spare pinnace and four yawls used occasionally. Copies of the Table of Freights are to be kept in each boat, pinnace, or yawl, under the penalty of the forfeiture of the freight.

2. One boat, one pinnace, the decked boat, and two yawls, are to be kept on the south side of the Ferry, and twelve boatmen, at least, are to reside at South Queensferry or Newhalls.*

3. The boatmen and persons employed at the Ferry are prohibited from receiving from Passengers, in the name of freight, drink-money, or under any other denomination, a greater sum than that authorised by the Table of Freights, under a penalty of Twenty Shillings, sterling, for each offence. Besides the exemptions from payment of Freight specified in the act of Parliament, the Superintendants of the Ferry, the Contractors for the public works at the Ferry, and the wives and children of soldiers travelling with troops, or with their baggage-carts, are to be conveyed across the Ferry without payment of Freight.

* First and Second Regulations are altered, 11th May, 1822, in consequence of crossing the Mail at midnight, and having a Steam Boat on the Passage.

4. On every lawful day, if a passenger or passengers offer, a large boat shall regularly leave each shore at six o'clock, A. M. from 1st April to 1st October; and at eight o'clock, A. M. during the remainder of the year; and shall continue at the expiry of each hour afterwards, until Sunset, to leave each shore. A pinnace shall, in like manner, if a passenger or passengers offer, leave each shore at half-past six, A. M. from 1st April to 1st October; and at half-past eight o'clock during the remainder of the year; and shall continue at the expiry of every hour afterwards, until Sunset, to leave each shore. The passengers, &c. ferried over in such boat or pinnace shall pay the ordinary Freight only, although it should be after Sunset before the boat or pinnace reaches the opposite shore. In case passengers are at the Pier at the stated time of sailing, and the state of the weather, or other unavoidable cause, should at any time prevent the boat or pinnace leaving each shore at the above regular periods, they are to proceed as soon as possible afterwards. A boat or pinnace is uniformly to leave the North shore, as soon as the last boat or pinnace on the south shore is observed to leave it, and to ferry over passengers, &c. at the ordinary freight.

5. That a Flag to denote the hour and half-hour boats, respectively, shall be hoisted ten minutes before the time of these boats sailing; and not to be taken down after the boat sails till the freight is levied. If the boat or pinnace has not occasion to sail precisely at the stated periods, or five minutes thereafter, the flag shall then, and not till then, be taken down; when such boat or pinnace must be held ready for freights, or to supply the opposite side of the Ferry.

6. The Superintendent and boatmen shall be bound always (wind and weather permitting) to have a large boat or pinnace ready, on each side, to serve as hour and half-hour boats, at the above stated times of sailing.

7. Each boat to be navigated by at least five men, or four men and a boy; and each pinnace and yawl by at least four men, or two men and two boys. In stormy weather the Superintendent to order the boats, &c, to be manned by such number as he may think necessary.

8. The Superintendent, or, in his absence, the skippers of the boats, &c. to be sole judges as to the number of passengers, horses, carriages. &c. to be conveyed in the boats. The boatmen in each boat, pinnace, and yawl, are to be completely subject to the orders of the skipper; who alone is to be responsible to the Tacksmen of the Ferry and Trustees. The skippers are never, excepting on account of indisposition, or by permission of the Superintendent, to be changed; and, in these cases, the Superintendent is to appoint the person or persons to act as skippers in the mean time. In windy weather, the pinnaces are only to contain ten passengers, the yawls Nos. 1. and 2. six passengers, and the yawl No. 3. is only to contain three passengers; and in calm weather, passengers with horses or carriages may have a yawl or pinnace to tow a large boat, at the usual freight for such yawl or pinnace.

9. Carts are to be weighed at the weighing machine, erected on the North shore, to ascertain their Freight, which is to be paid according to their weight, as explained in the Table of Freights.

10. The Superintendant is to observe, regularly, the periods when the boat and pinnace leave each shore, every hour, agreeably to the fourth Regulation; and the boat and pinnace leaving the shore at those regular periods are not to be freighted by individuals, to the exclusion of other passengers, or of horses and carriages, who shall be accommodated according to the priority of time when they may arrive at the Ferry; but the other boats, &c. may nevertheless be freighted by individuals.

11. Passengers, horses, and carriages, are not to be conveyed in the same boats with cattle or carts, without the consent of the passengers, or the owners of the horses and carriages.

12. Passengers, &c. whether arriving before cattle and carts, or not, are to have right to the alternate boat with cattle and carts, although there be both cattle and carts at the same time at the Ferry.

13. Boats, pinnaces, and yawls, proceeding from the North shore, are to land at Newhalls pier; in preference to South Queensferry pier; and at South Queensferry pier in preference to Port Edgar pier; unless by landing at either of the last mentioned Piers they shall avoid tacking; or be enabled not only to land at either of these piers without tacking, but also to return without tacking, which otherwise would not be the case. Boats proceeding to the North shore may land at either of the piers there. In all cases, passengers may, by applying to the Superintendants, before getting into the boats or pinnaces, have it ascertained, by their orders, to which of the piers the boat or pinnace is to proceed.

14. Blazes, or such signals as may hereafter be established, for boats, pinnaces, and yawls, to be punctually attended to. The blazes or signals are, henceforth, to be made by the tacksman or boatmen on each side, whenever required by passengers, without any expense to them.

15. A person is to be kept at the signal-house on North Ferry pier, constantly on the look-out for blazes and signals, day and night.

16. On Sunday, a boat and a pinnace or yawl will be in readiness on each side of the Ferry, or on their passage, (weather permitting) and half of the men in rotation, viz. two boats' crews, and two pinnaces' crews, and an additional crew, should occasion so require, will give strict attention to travellers on that day.

Complaints against the boatmen, or those connected with the Ferry, may be left, in the form of letter or otherwise, with Mr Mitchell, at the Inn, North Queensferry; with Mr Douglas, Dunfermline; or at the office of Mr Stuart, W. S. North Charlotte Street, Edinburgh: and the personal attendance of the complainers will not be required, so that the Regulations may be strictly enforced, with as little trouble to the public as possible. The Committee requests passengers to give them information, on every occasion where breaches of the Regulations may take place; and also to inform the Superintendent at North Ferry or Newhalls, at the time they may happen.

Copies of the Regulations, and Table of Freights, are to be found in the passages of the Inns at New-

halls and North Queensferry, and in the Signal-house erected on North Ferry pier, to which passengers are at all times to have access.

Average, per annum, crossed at Queensferry Passage.

40 Horses and Mourning Coaches.	31 Mules and Asses.
145 Coaches.	16,000 Black cattle.
665 Chaises.	30 Calves and Hogs.
16 Carriages.	23,300 Sheep.
770 Gigs.	3,600 Lambs.
1,580 Carriage horses.	2,340 Dogs.
4,110 Carts.	4,500 Barrel bulk of Goods and Luggage.
4,310 Cart horses.	77,500 Passengers, and
5,860 Saddle horses and market ditto.	3,500 Highland Shearers.

Exclusive of Mails, Guards, Military, Baggage Carts of Troops, and Stores of the Government, having a free passage.

Parish of Dalgety

THE next parish to the eastward of Inverkeithing is Dalgety. This is of similar extent, and of an irregular figure, but somewhat resembling a triangle, having its basis on the coast, along which it extends about three miles, and is about four miles from south and north.

The only proprietors are the Earl of Moray; Sir Philip Durham; and Sir Robert Mowbray; who generally reside on their estates. The greater part of these estates is kept in pasture, which is of the richest and most feeding quality, having long lain in that

state, and the soil being naturally fertile. These pasture parks are mostly on the southern parts of the parish, which in this district is of a quality much superior to the northern division. The fertile soil, here, reaches between two and three miles from the coast inland, and degenerates in proportion as we go north. In estimating their comparative value, the southern parts may be worth three pounds, and the northern, from one pound ten shillings to two pounds, generally, per acre.

Donnibristle House is the splendid seat of the Earl of Moray. It is situated at a small distance from the coast, in the midst of a very extensive park. The various pleasure grounds are on the largest scale; consisting of woods of all ages, shrubberies, gravel walks winding in all directions, and other ornaments suited to embellish the seat of a nobleman. As the situation is of the choicest kind, so the prospects it enjoys are most extensive and picturesque; comprehending every object of a pleasing and interesting nature, whether in landscape or sea-views. These pleasure grounds extend along the coast about three miles, and every spot is turned to the best account in respect of ornament, and every advantage is taken of natural capability to produce the most pleasing effects that the art of landscape-gardening can exhibit.

This house was in ancient times the residence of the abbots of Inch-Colm. James Stuart, prior of St. Andrews, was created Earl of Moray in 1562.

At a small distance from this, formerly, stood *Dalgety House*, the seat of the Earl of Dunfermline. The church itself is a very ancient building; there being documents to show that a grant of the ground

on which it stands was made to the abbot of St. Colm, in the 14th century.

The island of Inch-Colm is nearly opposite the eastern extremity of the parish, about a mile from the shore. On this island, in ancient times called Amonia, there was a monastery erected by Alexander the I., about the year 1123. It owed its foundation to the following circumstances.—Alexander, having some affairs of state which obliged him to cross over at the Queensferry, was overtaken by a terrible tempest blowing from the south-west. This forced the boatmen to make for the island of Amonia, which they fortunately reached after the greatest risk and difficulty. Here they found a poor hermit, a disciple of St. Columba, who performed his religious service in a small cell, supporting himself by the milk of a cow and the shell-fish he could pick up by the shore. Nevertheless, out of these small means, he entertained the king and his attendants for three days, during which the storm continued. While at sea, and in the most imminent danger, the king had made a vow—that, if St. Columba would bring him safe to that island, he would there found a monastery to his honour, and which would form an asylum and relief to navigators. He was, moreover, farther moved to this foundation by having, from his childhood, entertained a particular veneration and honour for that saint, derived from his parents Malcolm III. and Queen Margaret, who were long married without issue, until, imploring the aid of St. Columba, their request was most graciously granted. This monastery was founded for canons regular of St. Augustine, and dedicated to the honour of St. Columba. King Alexander endowed it with many benefactions. Walter Rosemaker, abbot of this monastery, was

one of the continuators of Fordun's, *Scoti Chronicon*. He died in 1449. James Stuart of Beath, a cadet of the Lord Ochiltree, was made commendator of Inch-Colum, on the surrender of Henry, abbot of the monastery, in the year 1543. His second son, Henry Stuart, was, by the special favour of King James VI., created a peer, by the title of Lord St. Colm, in the year 1611.

This monastery was often pillaged by the English; and Fordun records several miracles wrought by St. Columba to punish them for their sacrilege. One in particular, was, in the year 1335, when the English ravaging the coast along the Forth, one vessel larger than the rest, entered this island, and the crew plundered the monastery of all their moveables, worldly and ecclesiastical: among other things, carried off, was a famous image of the saint, which was kept in the church. When the vessel went to sea, St. Columba raised such a storm, that it threatened immediate destruction to all, by driving the ship on the rocks of Inchkeith. The sailors, on their near approach to these rocks, were terribly alarmed, asked pardon of the saint, and promised restitution of their plunder, with a handsome present into the bargain. On this the vessel got safely into port in that island, where, as if raised from the dead, they landed with great rejoicings; they there disembarked the saint and their other plunder, and transported them, with an handsome oblation of gold and silver, to certain inhabitants of Kinghorn; to whom they likewise sent payment of their labour, with directions, that the whole should be safely delivered to the monks from whom they were taken. No sooner was this done than a favourable wind sprang up, by which this vessel reached

St. Abba head before the rest of the fleet ; not without forming a resolution never more to meddle with St. Columba. There were afterwards several other interpositions of this celebrated saint, equally marvellous, but a specimen is enough.

A great part of this monastery is still remaining : the cloisters, with rooms over them, enclosing a square area, are pretty entire ; the prison is a dismal hole, though lighted by a small window ; the refectory is up one pair of stairs ; in it, near the window, is a kind of separate closet, up a few steps, commanding a view of the monks when at table. This is supposed to have been the abbot's seat, Adjoining to the refectory is a room, which, from the size of its chimney, was probably the kitchen. The octagonal chapter-house, with its stone roof, is also standing ; over it is a room of the same shape, in all likelihood the place where the charters were kept. The inside of the whole building seems to have been plastered. Near the water there has been a range of offices. Near the chapter-house are the remains of a very large semicircular arch.

There was a small battery of cannon on the island, erected during the late war.

Fordel House, the seat of Sir Philip Henderson Durham, is a superb mansion in the modern style, with elegant pleasure grounds. The dean abounds with wood to a great extent, of the loftiest growth—of great age,—and of much value. The grass parks, especially in the south part of the estate, are of a rich soil and pasture, and excellently adapted for fattening cattle.

The Fordel coal-work is not so extensive as the Earl of Elgin's, but yet it is very considerable. The

various branches of the coal and salt-works give employment to several hundreds of people. It is ascertained that coal has been wrought here for about two hundred and fifty years. It is conveyed, for nearly four miles to the harbour of St. Davida, on a railway, in waggons of three tons each. The salt-works are carried on at the harbour.

On the grounds of *Cockarnie*, the estate of Sir Robert Mowbray, there is a small loch, surrounded with beautiful scenery, which is universally admired. On the south and west sides the ground swells, from the water's edge, into considerable mounts, which are closely covered with wood of various kinds. There are a few very large trees on the north bank, which have formed part of an avenue to the manor-house, which exhibits a fine specimen of the style of architecture peculiar to the mansions of the gentry in ancient times. It is now in ruins; but in its vicinity there are two modern houses, with pleasure grounds, occupied by Sir Robert and Vice-Admiral Mowbray. The whole scenery, though on a small scale, is truly enchanting.

The farm-steadings are generally well constructed and in good condition; the fences, consisting of dykes and hedges, are carefully attended to; but there are complaints of the state of the bye-roads, as not being so comfortable as could be wished. The whole of the parish has been improved, and such portions as are under crop, are managed with as much skill and to as great advantage as the soil and local circumstances will admit of.

In 1755 the population of the parish was rated at seven hundred and sixty-one; about thirty-three

years ago, it amounted to eight hundred and sixty-nine, and in 1831 to nine hundred and fourteen. The rev. Mr Watt is present minister ; the Earl of Moray is patron.

There are two schools in the parish ; one parochial teacher, and another by subscription. Throughout the Western District the colliers, who were formerly worse educated, and of course more rude in their manners and habits than other classes of labourers, have for a long time been making considerable progress in knowledge of various kinds, and are scarcely inferior in these respects to their neighbours. They are careful to have their children properly educated, and for this purpose there is a teacher at each of the great works.

There is an important event connected with this parish which must not be omitted. In the year 1793 the new herring fishery commenced in the frith of Forth. It is not very creditable to the attention and vigilance of the fishermen of Fife, that this vast fund of national wealth was not resorted to at a more early period. When the herrings left the shores near the mouth of the frith, it was supposed they had taken their departure altogether from our coasts, and no attempts were made to find them in the shallow waters of the upper parts. The discovery is said to have been made, accidentally, by a poor man, named Thomas Brown, who lived on the estate of Donnibristle. For many years he had been accustomed to fish, with hook and line, for haddocks or podlies along the shore. During the winter seasons he took many herrings in this manner, and is reported to have observed such numbers, close to the beach, as to take them up in pails or buckets. For some time he con-

cealed his important discovery, but his new fishery became gradually known to his neighbours; who profited by his example, and soon began to sell in the neighbouring country the supplies gleaned from the shore. When it was reported that a shoal of herrings had been found so far up the frith, the fishermen gave no credit to the tale, because such a circumstance had not been known before. At last, some fisherinen of Queensferry set their herring nets, and their astonishing success roused the torpid spirit of their brethren, who, from the gradual failure of all kinds of fishing along the coast, had become timid and spiritless. About twenty years before this fishing commenced, the mainsail of a vessel had accidentally fallen overboard in the bay of Inverkeithing; when it was hauled on board, it was found to contain a great number of herrings in its folds. The skipper reported this circumstance to many fishermen, but could not prevail on one of them to make a trial for herrings; so strong was their prejudice against their being found at a distance from their wonted haunts. The success of the Queensferry boats excited general attention; and ever since, this fishery has been followed with various success, not only by the fishermen of Fife, but of a great part of the east coast of Scotland, and of the frith of Clyde.

Parish of Aberdour.

ABERDOUR, like most of the names of places in this district, is Gaelic, and signifies *the mouth of the water*. It is eastward from the parish of Dalgety, and to the west of that of Burntisland, and is about three miles from east to west, along the coast, and as much from south to north. The number of acres it contains are above five thousand. Sir Robert Sibbald says, that in the reign of Alexander III. Allan de Mortimer gave the wester part of Aberdour to the monks of Inch-Colm, for the privilege of a burial-place in their church. There is likewise a tradition, that the corpse of one of the family was thrown overboard in a storm, which gives the name of Mortimer's Deep to the channel between the island and the shore. This western part of Aberdour, together with the lands and barony of Beath, are said to have been acquired from an abbot of Inch-Colm, by James, afterwards Sir James Stuart, second son of Andrew Lord Evandale, grandfather, by his daughter, to the admirable Crichton, and by his second son, Lord Doune, to Sir James Stuart, who married the daughter of the Regent Murray. Lord Doune was commendator of Inch-Colm at the Reformation.

On a level piece of ground, on the top of a hill at no great distance from the village of Aberdour, there was one of those sepulchral cairns, once so frequently to be met with in Scotland. In carrying away the stones, there was discovered a stone coffin, in which was found the skeleton of a man, the head of a spear made of copper, with the copper nails by which it had

been fixed to the shaft, and a piece of clear substance, like 'amber, supposed to have been an amulet. The cairn was of a conical shape, the coffin being exactly in the centre of the base, from which to the circumference it measured twenty paces. There were found in the same cairn several earthen vessels, containing human bones. These vessels were flat, narrower at the bottom than the top, and without any covering. In the same field, in another place, was found an immense quantity of human bones.

The village of Aberdour is about a quarter of a mile from the sea, and is quite surrounded by rising grounds, except on the south. Betwixt it and the sea there are rich corn-fields, well sheltered. The population chiefly consists of weavers, sailors, and labourers. There is an excellent school-house in the village, built within these few years; the teacher has a considerable number of boarders, for whose benefit the place is well adapted, from the beauty of the surrounding scenery, and the healthiness of the situation.

There has been a small manufacture of spades, &c. established near the village, for upwards of thirty-six years. A considerable quantity of kelp is annually made on this rocky coast and the shores of Inch-Colm.

The venerable old castle of Aberdour, rising amidst stately trees, stands on the east of the rivulet; which, taking a winding course below it, soon falls into the frith. The situation has been well chosen, for it commands the most magnificent and beautiful prospects, to the west, the south, and the east. The shore is generally covered with wood to the water's edge. The trees have been planted with a proper regard to variety of shade, and the jutting rocks which appear in

different places, render the whole extremely picturesque. The woods are intersected with walks formed on the face of the hill, from which the views are rich and varied. On the west there is a beautiful white sandy bay, surrounded with trees. Here the grounds rise gently, and, stretching southward, they terminate in a perpendicular rock, washed by the sea. By this rock, and by headlands on the south-west, the small harbour of Aberdour is well sheltered from all winds. To the north-west of this harbour, the ground again swells into a little hill, covered with trees, above the tops of which an obelisk appears, which forms a fine feature in the scenery. On the right is seen the island of Inch-Colm, with the ruins of its monastery; on the left appears the town of Burntisland, which seems to be seated on the sea; while the islands of Cramond and Inchkeith increase the variety of objects. The Lothian coast is just distant enough to be seen with advantage; and the city of Edinburgh rises into view, the distant Pentland hills terminating the prospect.

At a small distance to the north is Hillside, the residence of James Stuart, of Dunearn, esquire. As the house is situate on a rising ground, having a southern aspect, it overlooks the woods of Aberdour, and commands such varied and extensive prospects, that the situation has been long and justly celebrated. The embellishments around are in the best taste, and it exhibits, altogether, a fine miniature model of an elegant villa.

The parish abounds, as does the whole district, with coal, iron-stone, lime, and freestone. The coal has not been wrought for many years, because the Fordel works, in the neighbourhood, furnish an ample and cheap supply. A considerable quantity of lime-

stone is quarried, the quality of which is reckoned excellent, and it is shipped at Aberdour harbour, for the Carron foundry and other places.

On the northern limit of the parish is the estate of Cuttlehill, of which Robert Wemyss, esq. is the proprietor. The soil here, as was formerly remarked of all the northern parts of the parishes, is much inferior to the southern parts along the coast : but every thing that can be done to assist nature, by means of draining, of affording shelter by plantations, and by the plentiful application of the richest manures, has been attempted, and not unsuccessfully.

This estate abounds with coal of an excellent quality, which is wrought in two places. A great part of the village of Crossgates is under feu from Cuttlehill ; another part of it is feued from James Stenhouse of North Fod, esq.

With regard to agriculture, this parish stands in the same situation as that of Dalgety. The distance between them is so small, that the same observations will apply to both. The soils in both parishes are congenial ; the southern part being very fertile for two or three miles inland, and the northern rising grounds being very sterile, and incapable of producing crops of corn but at a greater expence than the produce can repay. Even on the northern parts, skill and industry have done their utmost to redeem them from the state of nature ; but still it has been found, that a large track of the inland parts of the country is, naturally, so barren as to be unfit for cropping, and must be confined to grazing only. This observation does not apply to this parish exclusively, but to every parish on the southern coast. The stripe of fertile soil varies in breadth, in different places, from east to

west, but the difference consists only of a mile or two; proceed a little more to the north and you will find yourself in a desert, cold, bleak, and barren.

The amount of the population of this parish was in 1785, eleven hundred and ninety-eight—in the year 1790, twelve hundred and eighty—in 1801, twelve hundred and sixty—and in 1821, fifteen hundred.

The Earl of Morton is patron of the parish, and the rev. Dr. Bryce present minister.

Parish of Beath.

THIS parish is inland, lying to the north from that of Aberdour. Its extent from south to north is about three miles and a-half; and from east to west two miles and a-half. Kelty bridge is the northern limit; the southern in the neighbourhood of Crossgates, where four parishes meet.

In the beginning of the eighteenth century, the church of Beath was erected into a parish church; being, before that period, only a chapel-of-ease, belonging to the parish of Aberdour. In ancient times, the whole barony of Beath, the western part of Aberdour, and the church of Dalgety, belonged to the monastery of Inch-Colm. After Beath had become a parish, there was added to it from that of Dunfermline, which was too large, the estates of Lassodie, Muckle Beath, Dalbeath, Hill of Beath, Thornton, and other properties on the east.

The principal proprietors are the Earl of Moray, the Lord Chief Commissioner Adam, Mrs Dewar of Lassodie, Mr Mudie of Cockley, Mr Thomson of Stevenson's Beath, rev. Mr Wilson of Hill of Beath, Mr Walker of Muckle Beath, and Colonel Dalgliesh of Dalbeath. There are thirteen heritors in this parish; the Earl of Moray is patron, and the rev. James Ferguson, minister.

The state of its agriculture is farther advanced than could have been expected from its soil and northern situation. The general soil consists of a light loam, with a mixture of clay; in some spots very productive; but, from the parish being generally flat there are a number of marshy parts, which it would be very difficult to drain, and render them arable. Nevertheless, with some exceptions, the whole of the parish has, at different periods, been under the plough.

It is about forty years since the rotation system of cropping began in this parish. Previous to that period, there was little of what deserves the name of agriculture, in the inland parts of the Western District. The main object of the proprietor or farmer was the rearing of cattle; and if he could raise as much corn as sufficed for his own establishment, his agricultural ambition was satisfied, and he went no farther; but the last war advanced the price of corn so much, that the farmer of even very inferior soils was tempted to extend his arable fields, that he might be enabled to bring his share of victual into the market. This was forcing nature, no doubt, and at a great expence too; for these inferior soils had to be drained, enclosed, and manured, at no little cost, and, after all, the produce was but scanty; but the extraordinary exigences of the times demanded this produce, and repaid the extraor-

inary efforts. But the case is now altered; corn is fallen to its ordinary average of value, and those fields, formerly occupied in cropping, must revert to the old system of grazing. Indeed, nature seems to have destined a great part of the inland parts for this purpose alone; for, when the price of corn is low, the expense of raising precarious crops cannot be repaid, in such soil and climate.

At present there is about one fourth of the parish under the plough; and the general crop raised is oats; but in several spots there are small quantities of wheat, peas, and beans, and barley, with some turnips. Lime is the principal manure that is used, which is procured from Roscobie lime-works.

The pasture lands are partly natural grass, and partly sown grasses; the former being the larger proportion. The enclosures by stone dykes, and hedges, are rather in a neglected state in general.

The size of the farms are from one hundred to one hundred and fifty acres; the leases being generally for nineteen years. The farm houses and offices are in good condition, particularly in that part of the parish belonging to the Earl of Moray. The average value of the whole parish may be estimated at one pound the acre, though there are many portions of it worth from one pound ten to one pound fifteen.

The roads are in general good, and carefully attended to.

The village of *Kelty* is in the northern part of the parish, and contains about two hundred souls; the inhabitants are chiefly colliers and labourers, who hold their feus from the Cockley estate. On the same property, and at a small distance from the former

✓ village, there is another, named *Oakwood*, which has been lately established, the population of which already amounts to above a hundred souls.

✓ With regard to the minerals of the parish, the Kelty coal-work has been wrought for a long period ; it employs about fifty people, men, women, and children. Besides this, there is a small colliery at Lassodie mill, belonging to Mr Mudie of Cockley ; and another at Whiterashes, on the property of Mr Thomson of Stevenson's Beath. All the three are on the same seam, the quality of which is good.

From *Loch-Fittie*, which separates this parish from that of Dunfermline, a rivulet issues which drives the machinery of two mills.

In 1755 the population amounted to ten hundred and ninety-nine, and, what is very remarkable, in 1790, it had dwindled down to four hundred and fifty. This can only be accounted for, from a number of small farms being conjoined under one tenant, and, of course, the cottars and servants were reduced in number : besides, a considerable part of the parish was laid down in sown grass for feeding cattle, and fewer hands were necessary for agricultural purposes.

In 1801 there were six hundred and thirteen souls, and at present, the population is considerably increased.*

* In this parish there are a number of *Beaths*. The word *Beath* does not signify, as it has been supposed to be, a *birch wood*. Every etymologist knows, that the word *beath*, signifies, merely an *abode*, the same as *ham*, in England, and a great many other words, meaning a settlement or resting place, in fact, a *home* in modern English. This word *beath* is very ancient. It was used in the days of the patriarch Israel, as may be seen from the book of Genesis, chapter xxviii. verse 19th. "and he called the name of that place Beth-el," that is, *the house of God*. The word pervades

Having now taken a slight survey of the eastern parishes, included in this district of the county, we proceed to those which lie to the westward of Dunfermline

Parish of Torryburn.

THIS parish lies next to that of Dunfermline on the west. *Torry* signifies, in Gaelic, *the eminence of the king*; the *burn* is a small rivulet which runs along the south-east part of the village, and divides the two baronies of Torry and Crombie. Crombie was formerly a distinct parish from that of Torry, but they have been united for upwards of two centuries. The ruins of the church are yet to be seen in the eastern part of the parish, close by the coast; and the church-yard is still used as a burial-place.

About forty years ago, the harbour of Torryburn was a considerable port for maritime business; about one thousand tons of shipping belonged to it, the navigation of which employed about seventy seamen. The Dunfermline linen trade, at that period, were wont to convey their goods from this port to that of Borrowstonness, to be shipped for London. For this purpose they had a large passage-boat, built at their own expence.

all the oriental languages. In India, it is found under the term of *abad*, such as Hyder-abad. i. e. *the abode of Hyder Ali*. From the same eastern root come our words, *booth*, *boothic*, *bed*, all signifying a place of abode.

The coal trade was also carried on to a considerable extent on the lands of Crombie and Torry: but for many years the seams have not been wrought, excepting one at the northern part of the parish, on the estate of wester Inzievar, belonging to the heirs of the late James Harrowar, esq. the produce of which is a kind of splint coal.

The village is of considerable size, containing a population of about six hundred; in Torry, a little to the westward, there are nearly five hundred. A number of the inhabitants are employed in the weaving of cotton webs from Glasgow; and of table-linen for the Dunfermline manufacturers.

In the church-yard there was a grave-stone which, before it was defaced, contained a pretty tolerable specimen of sea wit. The following was the entire epitaph:—

*At Anchor now, in Death's dark Road,
Rides honest Captain Hill,
Who ser'd his king, & fear'd his God,
With upright heart & will.*

*'In social life sincere and just,
To vice of no kind given,
So that his better part, we trust,
Hath made the Port of Heaven.*

The village of Crombie, on the south-east of the parish, was, in former times, a more busy haven than it is at present. The harbour and pier were formed by Colville of Crombie, the lord of the manor, for the exportation of coal and other merchandize. The village was then pretty populous; but it has fallen

into decay. There are yet, however, two or three sloops belonging to this port, and a passage-boat, which sails every day to Borrowstowness, for conveying passengers and goods. In the summer season, there is some resort for sea-bathing; the beach being well adapted for this purpose.

The principal proprietors in the parish are Andrew Colville of Ochiltree, Sir John Drummond Erskine, A. M. Wellwood of Pitliver, esq., the heirs of the late James Harrowar of Inzievar, esq. Sir Robert Preston, and Colonel Farquharson of Oakley, (lately Annfield.)

The soil of the parish, excepting in the extreme northern parts, is of a rich quality, and capable of producing every kind of crops. The estate of Crombie, along the coast, is of the most fertile soil, there being part of it let so high as five pounds per acre. On this farm the heaviest crops of wheat, and peas, and beans are produced. The mansion house of Craighflower, is a fine building in the modern style, and being immediately on the coast, has the advantages of salubrious sea-air and great variety of prospect. The Torry estate is also in general very productive, and those parts of it in tillage yield very abundant crops. The greater part, however, is laid out in grass parks, the pasture of which is reckoned peculiarly adapted for bringing cattle into a condition fit for the shambles. On this estate there is a very large quantity of wood, of all ages, which greatly adorn it. The mansion house is magnificent in point of architecture, and possesses an uncommonly valuable collection of old paintings, of various continental schools.

North-west of Torry is Oakley, (lately Annfield) the estate of Colonel Farquharson. Although it lies higher and more to the north than the lands on the

coast, yet the soil is in general good, and capable of producing any species of crop. There are many plantations on this estate, but they are generally of a young growth.

On the estate of Insievar the quality of the soil varies, being composed partly of productive clay, of light loam, and of a sharp gravelly soil.

Beyond this to the north, the quality of the land greatly degenerates; and although it has been, and yet is in a state of tillage, the scanty crops it produces should indicate to the farmer that it is far more adapted for the rearing of cattle than of corn.

On the coast, and to a certain distance inland, the land may fairly be valued as worth three pounds per acre; but on the northern parts, one pound ten would be a just valuation; while on the extreme north of the parish, from fifteen shillings to one pound is as much as any tenant can afford to pay.

The whole of the parish has been, more or less redeemed from the natural state, by culture; it is enclosed, even to its northern extremity, by dykes, hedges, and ditches; and, upon the whole, every estate, and every field on those estates, is cultivated in a manner suited to its soil and localities, and no blame can be attached to the farmer, either for want of skill, or of industry.

In the year 1755, the population of the parish amounted to sixteen hundred and thirty-five. In 1791 there were sixteen hundred; in 1801 the number was fourteen hundred and three; and in 1821 there were fourteen hundred and fifty souls. So that, in the space of sixty-six years, the population of this parish has decreased nearly two hundred. How is this to

be accounted for? We subjoin an extract from the statistical account of this parish, written in the year 1792, by the rev. David Balfour.—

<i>Years.</i>	<i>Marriages.</i>	<i>Births.</i>	<i>Burials.</i>
1772	20	76	34
1775	15	69	36
1780	11	68	41
1786	23	62	56
1790	17	43	59
1791	7	57	40
Annual average, nearly 13		70	45

On this table Mr Balfour has the following observations.—“ From this comparative statement, it appears, by the births, that the population of the parish has been upon the decrease during the last ten years, (i. e. from 1781 to 1791.) which is actually the case. In the first period, the coal on the estate of Crombie was wrought to a pretty considerable extent; but when it began to fail, numbers of the workmen went to collieries in the neighbourhood; and, at present, very few families of them remain in the parish. With regard to the deaths, (the mediums of which, in both periods, are nearly equal, and which in the last, ought to have diminished in proportion,) it must be observed, that those people who have left the parish, still continue to bury their dead here; whose interments, without distinction, are inserted in the register, along with those of actual parishioners.”

But from 1791 to 1801, there was a rapid decrease of nearly two hundred. This can only be accounted for by the different state of agriculture, occasioned by the exigencies of a period of war, when persons of capital, induced to embark in agricultural speculations by the extraordinary prices of farm produce, became zealous cultivators of the soil, and thus raising the value of land, beyond the means of the old-fashioned tenants, who wanted both skill and capital, both they and their numerous cottagers were deprived of their small farms and pendicles, and thus there was a strong check given to population.

The patronage of the church is in the family of the late Dr John Erskine of Carnock. The rev. Thomas Millar is present minister. Besides the parochial school there is a subscription school in the village, in which are taught the languages, and the usual branches of education.



Parish of Carnock.

CARNOCK is an inland parish to the westward of Dunfermline, from which town the principal village is about three miles distant.

Chalmers says, that "in the year eighty-three, of the Christian era, Agricola the Roman general, in endeavouring to conquer the northern parts of Scotland, passed the Forth, and encamped his army in the now parish of Carnock.* The vestiges of two camps are to be seen there at this day, and the names of the farms have been derived from them; viz. the Easter and Wester Camps, as well as Carniel. The writer of the statistical account of the parish of Carnock, was mistaken when he said, that "the words Cair or Cairn, and Knock, (of which Carnock is supposed to be a compound,) signify *a village, or collection of houses adjoining to a small hill.*" The true etymology of Carnock, is *Caer*, signifying a camp or fort; and *Knock*, a hill on which that camp was placed. When the hamlet began to be established, it, of course, retained the name of the most prominent object in its neighbourhood, which was the camp hill, in Gaelic, *Caer-knock*.

A Roman camp is easily distinguished from those of the native Caledonians or British. The former always partakes of the square figure, whether a parallelogram or a perfect square; whereas, the British strengths were uniformly of a circular or oval shape, without any display of military science in the external defences. The remains of both are always to be found on eminences.

* Caledonia, vol. I. page 110.

Chalmers further adds, "Those camps are not six miles from the shore of the Forth; they stand on a pleasant bank, which gives them an extensive view of the frith and the intervenient country. It is apparent, then, that Agricola could, from this eminence, at once see and communicate with his fleet. Upon *Car-neil* hill, near Carnock, the Horestii appear to have had a strength, as we might learn from the prefix of the name; the *Caer* of the British signifying a fort. The Romans probably took this strength by assault; as, in 1774, upon opening some tumuli upon Carneil hill, several urns were found, containing many Roman coins. From Carnock northward, a mile and a-half, the Horestii had another strength, on Craigluscar hill, which the minister of Carnock supposed to have been a camp of the Romans. The minister of Dunfermline more truly calls this a Pictish camp."

✓ The village of Cairney-hill is on the south side of the parish, on the great road leading from Dunfermline to Stirling. It forms part of the estate of Pitdennus, the property of Sir Charles Halkett of Pitfirrane, bart. The inhabitants are chiefly small feuars, and weavers for the Dunfermline linen trade. The hamlets of Gowk-hall and New-Luscar are on the road leading to Saline, and at a small distance from the village of Carnock. Contiguous to these hamlets there is a romantic glen, called Luscar-dean; filled with wood of different kinds, amongst which, is a venerable beech; called *the queen of the dean*. Its age is uncertain, but in the boyhood of the oldest inhabitants around, it had the same aspect it bears at this day.

The principal proprietors in the parish are the family of the late Dr Erskine, minister in Edinburgh; Sir Charles Halkett of Pitfirrane, Mr Mill of Blair, Mr Hogg of New-Liston, Mr Rolland of Gask, Colonel Farquharson of Oakley, and Mr Allan of Camps. On the estate of Luscar, the property of Adam Rolland of Gask, esq. there is a very elegant mansion, lately built, which, with the pleasure grounds around it, greatly embellishes this part of the parish.

The whole of the parish is arable and inclosed. The southern division contains the most fertile soil; but even in the other parts, it is not very much inferior. The soil consists partly of black loam, and partly of a rich clay. In some places there is a mixture of gravel near the surface. The crops raised are wheat, oats, barley, pease, turnips, potatoes, and hay; the average of produce is about seven bolls an acre, to which portion of land fifty bolls of lime are usually given.

The plantations in this parish are of great extent, chiefly consisting of belts and clumps of firs mixed with some hard wood; but in Pitfirrane dean, the wood is mostly of a valuable kind, and of great extent. On the estate of Blair there are plantations, which, not only render it beautiful in the meantime, but will bring an adequate profit when the woods have arrived at a proper growth.

In former times there was a great field of coals wrought in this parish, which were shipped at Torryburn pier. At this time, there is only one coal-work in the parish, that of Blair, the quality of which is reckoned good.

This parish has been long in estimation for its free-stone quarries. On the Carnock estate there are three

different kinds, all excellent for different purposes. The first is of a black colour, with a fine *greek*, capable of receiving a polish equal to marble. It has been found that this stone will stand fire, and the longer it is exposed to it it becomes the harder, and assumes a blacker colour. It is much used, along with marble, for sepulchral monuments. The second species is a white stone of an equally fine texture, which although soft when dug from the quarry, yet afterwards becomes much harder, and resists any weather. There is a third kind excellently calculated for building, of a brownish colour, the quality of which, being of a denser nature than the white, renders it more suitable for architectural purposes; all these stones can be quarried to any given size, without any flaws in the texture.

The church of Carnock appears, by an inscription still legible, to have been built in 1602, by Sir George Bruce of Carnock, one of the lords of session, and ancestor of the present Earl of Elgin. The church bell bears the date of 1638, and the pulpit that of 1674, with the motto of "*Sermonem vitæ præbentes*," (i. e. Holding forth the word of life).

This parish has the honour of having possessed two very eminent men, viz. Mr John Erskine of Carnock, professor of municipal law in the university of Edinburgh, and author of the larger and lesser *Institutes of the Law of Scotland*. His legal character is so well known and respected that it would be impertinent to add any further remarks. He resided at Newbigging, during the summer season, for upwards of thirty years; but at last removed to Cardross, in Monteith, where he died in the year 1767, having,

some years before that, purchased a considerable property there.

The second was the rev John Row, whose father was minister of this parish, and author of a *Historie of the Estate of the Kirk of Scotland*. The younger Row became principal of King's College in Aberdeen, and was a man of great learning.

The *Ink-craig* of Carnock, adjoining to the Dam-dyke, deserves to be mentioned as a natural curiosity. From this rock distils a liquid, resembling ink, which drops almost continually. Dr Black, professor of chemistry in the College of Edinburgh, analyzed this liquid, and found it to contain a mixture of coal, flinty earth, and clay.

The population of this parish in 1755, consisted of five hundred and eighty-three;—in 1781, of nine hundred and twelve; being an increase, in twenty-six years, of three hundred and twenty-nine;—in 1791 there were nine hundred and seventy; increase, in ten years, fifty-eight: total increase in thirty-seven years, three hundred and eighty-seven. In 1801 the amount was only eight hundred and sixty.

The patronage of the parish is in the family of the late Dr. Erskine of Carnock, and the rev. Mr Gilston is minister.

Parish of Saline.

THIS parish lies northward of that of Carnock. It is about seven miles long from east to west; and six broad at the centre, becoming gradually narrower at the extremities. The east part is mountainous,

forming part of the ridge of Saline hills ; the western division is generally level. According to the statistical account of this parish, by the rev. William Forfar, the origin of the name is this,—“ Saline is a contraction for *Salvin*, or *Salbin*, *bh-an*, or *bean*, being pronounced *vin*, or *bin*, signifies, in Gaelic, a mountain ; and it being natural for the Scotch to speak *ore aperto*, *sel* is easily converted into *sal* ; it is also habitual with them to suppress the letter *v*, which may account for the formation of the name Saline, as presently used. *Sal* or *Sel* is either Gaelic, signifying *great*, or Saxon, signifying *great* or *good*. Hence *Salin*, or *Salvin*, will denote a great hill ; and as Saline-hill is of considerable height, the parish and the village which lies at the foot of it, may have derived their names from this circumstance ; the perpendicular height of the hill, from the village where it begins to rise, being more than a quarter of a mile.

The principal proprietors of the parish are Sir Robert Preston of Valleyfield, bart. proprietor of Craig-house, and superior of the village ; Colonel Ayton of Inch-dairney, Mr Erskine of Nether Kinneddar, Mr Oliphant of Upper Kinneddar, Sheriff Substitute Colville of Hillside, Mr Bardner of West Saline, Dr. Meiklejohn of Saline Shaw, Mr Telfer of Balgonnar, Mr Dalgleish of Tinnygask, Mr Rolland of Burnside, Colonel Dalgleish of Sandy-dub, the British Linen Company of Bandrum, Mr Purves of North Lethans, and Mr Robertson of Kevill, proprietor of Cultmill.

The village of Saline is cleanly and picturesque, and possesses very much the air and characteristics of an English village. The houses are generally cottages, neatly built and white-washed ; to each of which is attached

a small kitchen garden, and a flower plot, in the most favourable situation, so as to give a pleasing effect. Besides, the houses are not placed in regular rows, but appear, in general, separated from one another, each holding an independant place; and although they may look to any favourite point at the caprice of the owner, yet they are all connected by small paths, so as to make a whole of so many disjoined parts. A rivulet runs through it, dividing it into a sort of two villages; and, of late, there is a third begun on the western road to Dollar, which bids fair to excel its elder brethren in elegance and accommodation. The scenery around is extremely pleasing, being composed of green mountains and verdant fields in the vicinity; and, to the north, the Ochill hills give a graceful finish to the landscape.

Of late years, there has been a new church built here, the architecture of which is of the mixed gothic style; and, as it is seen from all directions, adds to the picturesque effect of the whole village.

About fifty years ago this parish, being inland, and in an elevated situation, was almost entirely in the natural state, along with others in the Western District. But now the art of agriculture prevails here as well as along the sea-coast. Good roads have been constructed, without which, all attempts at rural improvement must prove utterly abortive, or rather could never be begun. Next to this was draining the lands, which has been practised with much success. They are then in a state fit for a species of tillage, and are redeemed from the state of nature. The next process is enclosing the fields, and making plantations to shelter them, whether in an arable or pasture state, from the inclemencies of the weather, in

situations not favoured by nature. These improvements have made, and are yearly making much progress, so as in some measure to overcome the disadvantages of the muirland soil and situation.

As has been mentioned before, there is no want of agricultural skill, even in the most muirland parishes: but the tenants must adapt their skill to their local situation; and the great art is to try, by experience, whether their situation and the exigences of the times, will make the best returns in the arable or grazing system.

The general soil in this parish is a mixture of clay and loam. In some places the clay is of a fertile nature, and capable of rearing a very abundant crop of wheat, or pease, and beans. In the lighter parts, the returns of oats and barley will repay the farmer, if the rotation system is properly managed.

Although the eastern part of the parish is mostly hilly, yet there are many parts of it capable of bearing abundant crops of oats and barley, turnips and potatoes; not only to supply their own neighbourhood, but even to have a considerable quantity for the lowland consumption: so much so, that in a bad season, the price of oat-meal in Dunfermline is very much affected by the state of the muirland crop.—But in this part of the parish, the rearing of young cattle is the main care of the farmer.

In the western division much is doing, in enclosing, planting trees, and manuring by lime, which is here plentiful. In short, every thing has been done which skill, capital, and industry could effect to bring the inland grounds into some degree of comparison with those upon the coast.

The late Mr Black made many improvements on the estate of Bandrum. and especially in plantations of wood in the most eligible spots. When these have attained a proper age, this part of the parish will possess much that is beautiful in rural scenery.—From some of the heights of Bandrum, and especially from Saline hill, the prospects in every direction are truly magnificent.

The parish cannot boast of many antiquities, but there is on the summit of Saline hill, the remains of a British camp, and farther down there was another, both of a circular shape, which distinguishes the strengths of the natives from that of the Romans, which were always of a square form.

The minerals of this parish are the same as in those of the other parts of the district. Coal, ironstone, and lime, are every where to be found in the utmost abundance and of the best quality.

With regard to the population of this parish, in the year 1755, the number amounted to 1285. In 1795 to 950, and in 1801 to 945.

The crown is patron of the church, and the rev. William Forfar is present minister.

Chronology of the Scottish Kings.

Malcolm Ceanmore	reigned from	1056	to	1093.
Donald	_____	1093	—	1094.
Duncan	_____	1094	—	_____
Donald	restored from	1094	—	1097.
Edgar	reigned from	1097	—	1107.
Alexander I.	_____	1107	—	1124.
David I.	_____	1124	—	1153.
Malcolm IV.	_____	1153	—	1165.
William	_____	1165	—	1214.
Alexander II.	_____	1214	—	1249.
Alexander III.	_____	1249	—	1286.
Margaret	_____	1286	—	1290.
Interregnum	_____	1290	—	1292.
John Baliol	_____	1292	—	1296.
Interregnum	_____	1296	—	1306.
Robert I.	_____	1306	—	1329.
David II.	_____	1329	—	1371.
Robert II.	_____	1371	—	1390.
Robert III.	_____	1390	—	1406.
James I.	_____	1406	—	1436.
James II.	_____	1436	—	1460.
James III.	_____	1460	—	1488.
James IV.	_____	1488	—	1513.
James V.	_____	1513	—	1542.
Mary	executed	_____	—	1587.
James VI.	born	1566	—	1603.

THE
APPENDIX.



A P P E N D I X.

The Devon.

ALTHOUGH the scenery on the river Devon is not in the county of Fife, yet—as it is immediately contiguous to the parish of Saline, and as it possesses extraordinary natural attractions—it has been thought that it will be generally acceptable to annex some account of it, and of the village of Dollar, which has been wonderfully changed within these few years.

The Devon takes its rise in the northern part of the parish of Alva, and running eastward through Glendevon, it arrives at the *Crook*, where it turns, and takes a south-west direction; passing through the parishes of Fossaway, Muchart, Dollar, Tillicoultry, and Alva, and runs into the Forth at Cambus, nearly opposite to its source, and only about six miles distant from it.

There is nothing very striking in the course of the Devon until it arrives about a mile below the church of Fossaway, where it exhibits scenes and phenomena which astonish every stranger. The first of these

has obtained the appellation of the *Devil's Mill*; because, according to the country phrase, it goes Sunday and Saturday, without any distinction. The noise it makes is supposed to be occasioned by the water falling over a small cascade into a deep cavity in the rock below, and very much resembles that of a great quantity of water falling on a mill-wheel, and driving it round with great force. The water being continually tossed round with great violence, and constantly beating on the sides of the rock, causes a clacking noise, similar to that of a mill at work, which is very distinctly heard when the water has force enough, by its quantity, to beat on the rock with violence, and when it is not so high as entirely to cover the cavity.

About three hundred and fifty yards below this is the *Rumbling Bridge*, which has derived its name from the hollow sound which the river makes, in descending from one cascade to another, over rugged precipices, through rifted rocks and cavities, which its violence has formed, until it reaches its lowest channel. The rocks forming the margins of the river are, at this spot, very much contracted; over which there was originally a wooden bridge, which was succeeded by one of stone, built in the year 1713, by a mason of the name of William Gray, a native of Saline parish. It is thrown over a narrow chasm that appears to have been worn through the rock, to the depth of eighty-six feet. The span of the arch was twenty-two feet, and its breadth eleven, without any parapet defences. It required some fortitude to walk across this bridge even in the day time; yet it was used, for upwards of a hundred years, by persons both on foot and horseback, by night and by day. In the year 1816 a

substantial modern bridge was built over the old arch, which still remains, the height of which from the water is one hundred and twenty feet. In looking over the bridge, when the view of the water is not excluded by the foliage of the trees, the scene presented is wildly romantic, and impresses the spectator with a degree of awe, and even of terror. In some places the river is scarcely visible, unless when in flood, it having a concealed course below the rock, through which it has worn a passage. In others the water is beheld gushing over the rocks, and boiling and foaming along in the utmost tumult. The high projecting precipices on each side of the river are covered with wood, in all the capricious variety of form and of ramification, consisting of hazel, birch, mountain-ash, and willow; from among which, mid-way along the craggy steep, issue a variety of birds, that seem to delight in their solitude, and are occasionally seen flitting from tree to tree, without departing from their wonted abodes.

It is only very lately that a young man, in a state of intoxication, threw himself over the bridge, in the sight of others with whom he had been carousing. The very conception of such a leap makes every one shudder who has seen the place! It was with much difficulty that his body was recovered from the abyss into which he fell. By means of drags it was discovered; the head being fixed in the cleft of a rock at the bottom of a very deep pool, and the feet uppermost.

A few years ago a young English gentleman, too intent on viewing the mysteries of the river, near the Devil's Mill, fell headlong over the precipice into the water. Fortunately it was a pool, and, he being an excellent swimmer, scrambled to the rock on the

margin, and fairly escaped with only a ducking, a fright, and the loss of his hat, although his fall was upwards of fifty feet high !

The high road from Dunfermline to Crieff now passes the Rumbling Bridge ; the distance from Dunfermline being twelve miles ; and, on the north side of the bridge, there is an excellent inn for the accommodation of travellers, who come from very distant parts to view the scenery on the Devon. Here, too, is kept an *Album*, or Scrap-book, in which those younger visitants, who are smitten with the *cacothos scribendi*, in prose or in verse express their enthusiastic admiration of the surrounding scenery.

From the Rumbling Bridge to the Caldeon-linn, the Devon glides gently along, for about a mile, as if it had not forcibly worked its way through such opposing barriers, and had not yet to renew the struggle through a still more formidable pass. Here the bed of the river is suddenly contracted, and the mighty strife begins. The noise increases on a near approach, until you are on the verge of this tremendous chasm. The first thing that arrests the attention is the height of the rocks on both sides of the river, through which it appears to have worn its way. These rocks are partly perpendicular, and others project over the river, and almost meet. They are on both sides nearly of an equal height, and on a level ; but the distance between them is not every where the same, but increases from twelve feet to twenty-two, being least at the highest fall. Here the river, in the lapse of ages, has worn away the softer parts of the stone and formed immense pits, into which the water falls with a noise and fury truly tremendous. The hollow sound that proceeds from the bottom of the

chasm, and the boiling turbulence, occasioned by the fall of the river upon the inequalities of the rocks, appal every spectator. There are two cascades; the uppermost of which being thirty-four feet in height, but not perpendicular; the other, forty-four feet, and almost completely perpendicular. The two falls are distant from each other twenty-eight yards. In the space between the two falls, there are several round cavities, which the water has formed, which have the appearance of large *caldrons*, or boiling vessels, from which the name is derived. In the first there is the perpetual agitation of whirling and, as it were, boiling water; the second is always covered with foam; and the third is uncommonly calm and placid. The caldrons are of different dimensions; and the third, which is the largest, may be nearly twenty-two feet in diameter. When the river is low they communicate with each other, not by the water running over at their mouths, but by apertures made, by the force of the waters in the course of time, through the rocks which separate them at, perhaps, the middle depth of the caldrons. In consequence of this, the third caldron which communicates with the great fall, has formed an opening for itself, out of which the whole water, when the river is not swelled, rushes out to the great cascade, with much violence and with a most magnificent effect. At this caldron, which indeed has not been measured; but which appears to be of great depth, the aperture cannot reach the bottom. This opening resembles a door or large window, having a piece of the rock remaining on the top; when the whole water makes its way through this aperture, the height of the fall is lessened a few feet. To a person looking up from the side of the pool below, (as no part of the

river above is to be seen,) it has the appearance of a great body of water, issuing from some prodigious spring, gushing out of the rock !

The caldrons may be seen equally well on both sides of the river ; but the great cascade is seen to most advantage from the south, to which there is easy access by a foot-path. Here, standing by the margin of a large pool, the spectator beholds the whole river precipitated, in one sheet, from a height of upwards of forty feet ! This large mass of water exhibits (especially betwixt the hours of one and two o'clock, when the sun shines directly in front of the fall,) in its upper parts all the colours of the rainbow ; occasioned by the gentle vapour continually arising from the pool into which the water falls, and which, by the perpetual agitation of the wind, appear and disappear, so as to form the most beautiful and picturesque scene. This is admirably contrasted by the sombre face of the abrupt rock, in most parts rugged and naked, but in others presenting a variety of copse-wood and overhanging trees. The whole scene makes a powerful impression on the mind as something that is solemn and awful ; arresting the giddy tumult of human hopes and fears ; and inviting to serious reflection, and sublime contemplation, until the astonished spectator is absorbed in mingled emotions of wonder, admiration, and pleasing terror. Below the water-fall, the river, in the course of two or three hundred yards resumes its former placidity, and strolls, with gentle murmurs, along its banks.

The improvements in the scenery in the immediate vicinity of the Caldron-linn, have been much increased by Mr Haig of Devon-bank. An elegant villa, with corresponding garden and pleasure-grounds, are situate on the north side of the Caldron-linn, and he has formed

a very commodious gravel walk, accommodated with rustic seats at convenient distances, on the north bank of the Devon, from the Rumbling Bridge to the Caldron-linn, which was formerly, in a great measure inaccessible. The garden here, which lies on a declivity stretching to the verge of the precipice, is quite *unique*; and consists of external stripes entirely confined to the purposes of horticulture, while the centre of the park is in pasture, separated from the gardens by sunk fences. The edges of the precipices, too, have been guarded by a close-set paling, which enables the spectator to examine, with less danger, the wonders of the extraordinary scenery.*

Above twenty years ago, the late James Harrower, esq. of Inzievar, had a most extraordinary escape from a peril which involved him at the Caldron Linn. Where the river falls down into the first cavity there is an upright rock, in the middle of the current, horizontal on the top, and by which many persons have passed from the one side to the other. In rashly endeavouring to spring across, this gentleman's feet slipped on the slimy top of the intermediate rock, and he was precipitated headlong into the upper caldron. He had presence of mind to cling firmly to some protuberances on the sides of the rock, until his companions procured ropes from a neighbouring farmhouse, by means of which he was extricated from his awful situation. His state of mind during this dreadful interval, can only be imagined by such as have experienced a somewhat similar state of danger.

Some years previous to the above incident, a very curious circumstance took place at the Caldron-linn: a pack of hounds were eagerly pursuing a fox; the

* Mr Young of Brigland, has done the same above the Rumbling Bridge.

animalled them along the banks of the Devon till he came to the Linn, where he crossed ; but in attempting to follow him, and not being so well acquainted with the passage, the dogs fell one after another into the caldron, and were dashed to pieces against its sides. This fact contributed not a little to confirm the reputation of Reynard, for cunning and sagacity, in the minds of the spectators.

Returning from the Linn, up the north-side of the river to the Rumbling Bridge, the traveller will proceed a mile northward to the *Yells of Muchart* ; where, turning to the west, along a fine turnpike road, he will pass a neat cleanly village, called the *Pool of Muchart* ; and, advancing three miles further in this direction by Castletown, abounding in fine scenery, will arrive at the village of Dollar. In its immediate neighbourhood, *Castle Campbell* will attract his first attention ; and every important circumstance relative to this antient stronghold, will deserve notice before proceeding to give an account of the present state of Dollar.

In the southern face of the Ochil hills, there are two deep ravines, at a small distance straight north from the village. The intervening high ground between them terminates in a lofty rocky promontory, on which, a little removed from the verge of the steep, stand the venerable ruins of *Castle Campbell*, on the summit of a mound which appears to have been partly formed by nature and partly by art. The sides of the glens are here extremely steep, and their declivity commented at the very foot of the walls on both sides of the castle. In the bottom of each glen there is a rivulet, which descends from the high mountains behind, and sometimes in impetuous torrents, forming small cascades over their rocky and abrupt channels. The whole scene is covered with natural woods, which run up both the

glens to a considerable distance. The mound, on which the castle stands, is connected on the north side only with the adjoining grounds; from which, in ancient times, it has been disjoined by a deep trench, (over which there must have been a draw-bridge,) shelving down to the bottom of the glen on each side, so as to render the castle almost totally inaccessible in every direction. Excepting towards the south it is surrounded by high mountains, verdant to their summits, from which there is a range of prospect, which for extent, variety, and beauty, can scarcely be equalled. Even to look down, from the top of the castle, upon the village of Dollar and the vale of Devon, will fully compensate the traveller for the fatigue of the ascent.

It is not known at what period this castle was erected; but the ruins yet show that it had been a place of great strength, and from its almost inaccessible situation, nearly impregnable in ancient times. It belonged to the family of Argyle, from a distant period; for that family appears to have possessed the barony, called the Lordship of Campbell, in the year 1465, at the time when the lands were held of the bishop of Dunkeld. In former times it was called the *Castle of Gloom*; and tradition reports that it obtained this appellation from a daughter of one of the Scottish kings, residing at Dunfermline, being confined here for some misdeemeanour, and who, not relishing her situation, said that it was a *gloomy prison* for her. By an act of the Scottish parliament, passed in 1493, the name of Castle Gloom was changed to Castle Campbell, by which name it is now generally known.

A little southward of the castle, and near the top of the precipice that overhangs the ravines, there is a tremendous excavation, in the solid rock, of the most

singular nature. The entrance to this fearful chasm is about six feet in breadth, and it descends to the rivulet at the bottom of the promontory, by a sort of rude steps, to the depth of a hundred feet. These steps are filled up with earth and rubbish, and the passage, partly from the pendulous trees on its margin, and partly from its appalling rocky walls, has become so sombre, that the spectator can only see a few yards down into its recesses. Nor does he of a weak nerve desire to see more: to the young classical visitant, it will immediately bring to his recollection Virgil's description of the passage to the infernal regions,—

*Spelunca alta fuit, vastoque immanus hiatus,
Scurpea, tuta ——— nemorunique tenebris.*

It has been supposed that this passage was originally formed for the purpose of procuring water from the rivulet below, in cases of siege. The marks of chisels on the sides of the rock, and the formation of steps downwards, lead to this conclusion; but it is more probable, that some ancient convulsion of nature had caused this rent of the solid rock to a certain extent, and that the occupants of the castle had availed themselves of this chasm, by artificial improvements, to obtain a passage to the rivulet, in extreme cases, when every external access was precluded.

Concerning this extraordinary chasm tradition has also its story to relate; and it saith, that the name of *Kemp's Score*, or *cut*, originated from its having been formed by a chief of that name, the occupant of the castle, who was a person of gigantic stature and strength, and possessed likewise of a very bold and resolute temper. It is further reported, that, in the spirit of the times, he was in the habit of committing depreda-

tions and outrages all over the district; and even carried his presumption so far, as to enter the palace of Dunfermline and bring away the king's dinner! This could not be allowed to pass with impunity; and a young spirited nobleman, who had been under temporary disgrace for some improprieties at court, undertook to avenge the daring insult offered to his Majesty. He no sooner heard of it than he pursued the depredator, and having engaged him in combat, vanquished him, and having cut off the head of this Goliath, he threw his body into the Devon, a little above the place called the Back-mill, which to this day is called *Willie's Pool*. On carrying the head as a trophy back to the king's court, his misdemeanour was forgiven, and he was again restored to favour.

There is an account relative to Castle Campbell, that may be relied on with more certainty; which is, that the celebrated John Knox sojourned here for some days, and exercised his ministry to the surrounding population, under the auspices of the earl of Argyle, then residing in the castle. The very spot where he dispensed the sacrament of the Lord's Supper is pointed out at this day; being amongst the first times that this ordinance was administered after the Reformation. Knox, himself, in his history, informs us, that upon his being invited to become pastor to the English church at Geneva, he sent over his family before him, but that he himself remained behind for some time; during which time he passed to Archibald, whom he styles "the old earl of Argyle," then residing at Castle Campbell, where he taught or preached certain days. One of the guests then stopping at the castle was the laird of Glenorchy, one of the ancestors of the present

family of Braidalbin; who importuned Argyle to desire Knox to stay some time with them; with which request he could not then comply. This Archibald was the fourth earl of Argyle, and was the first nobleman who embraced the reformed doctrines in Scotland, and exerted his utmost efforts to accomplish the Reformation.

During the civil war in the reign of Charles I., about the year 1664, this once magnificent castle was burned by the marquis of Montrose, who had adhered to the royal party; while Argyle attached himself to the parliament. The families of those two great houses had long practised a warfare betwixt them, as in those semi-barbarous times could scarcely be otherwise expected, since the heads of those two powerful clans lived opposite to one another; being only separated by the range of the Ochils. The marquis of Argyle, in the progress of the feud, burned the castle of the marquis of Montrose; and the latter, of course took the first opportunity of burning Castle Campbell.

Not contented with this revenge, the clan of Montrose extended their ravages over the whole barony of Campbell, and burned every cottage in the parishes of Dollar and Muchart; excepting one in the former village, which they supposed to belong to the Abbey of Dunfermline; and another in Muchart, thought to belong to a neighbouring barony.!

Such were the scenes formerly exhibited at Castle Campbell, when clan met with clan, and every outrage that family pride and private revenge could suggest, was put in execution, not only against the chief, but against all the vassals on his estates; the guilty and the innocent being alike the victims of indiscriminating desolation.

Ever since its destruction by fire* the castle has continued in a ruinous state ; but on examining these ruins, the spectator every where perceives the remains of feudal magnificence, and ancient grandeur. There have been additions made in different ages ; and the tower now standing is evidently more modern than the part in entire ruins. The inner court-yard is small, but as much as the narrow limits of the site admitted, and there is only room behind for a small garden, beyond which the ground rapidly sinks, or becomes altogether precipitous.

An anonymous writer in a well conducted journal, has given an elegant description of the prospects beheld from the summit of one of the Ochil mountains, north of Castle Campbell, which, as no attempt of our own could improve it, we shall here adopt.—

“ I need not give the details of my ascent. Suffice it to say, that my route was like the career of ambition ; Alp rose on Alp ; and for a long while each eminence I gained, instead of bringing me to the end, of my toils, only opened up to me a new and more formidable ascent. At length the sight of a cairn of stones, a well known mark, gave me a kind of assurance that I was near the termination of my journey. I reached it about two o'clock, and the Grampians burst at once upon my sight. I know not how it is, but nothing gives me a more lively sensation of pleasure than to be lifted up, in this way, to the region of the clouds, and to look down on man and all his labours from a point that reduces them to insignificance. It

* The house that was spared from destruction, in the parish of Muchart, was *Castleton* ; now the property of Dr Gibb in Dunfermline.

is like detaching one's self from the earth's orb—beguiles us for a moment with the idea, that we have thrown the weary cares that cleave to mortality behind us, and that we have gained some portion of the privilege of disembodied spirits travelling through the firmament, to whom our goody globe appears but as an anthill, full of restless care, confusion, and vanity. But independently of these lofty abstractions, there was much to gratify in the noble prospects around me. I had now under my eye a circular space of one hundred miles in diameter, comprising nearly one third of the surface of Scotland, and probably two thirds of its wealth. On the north were the rugged Grampians of Aberdeen and Inverness-shires, rising in ridge behind ridge. In the outer line, which is low and uniform, the pass of Killicrankie is distinctly seen as a great natural chasm. Below is the well wooded plain of Perthshire, a part of which is concealed by the spurs or branches of the hills on which you stand. On the west the higher parts of the chain of the Ochils, confine the view, but you easily distinguish the summits of Benmore, Benledi, Benlomond, and various hills near the Atlantic. On the south the eye roams over a vast and fertile region, extending from Campsie Hills to the Lammermuir chain, including Edinburgh, Arthur's Seat, the Bass, Pentland Hills, and part of Stirlingshire. The Devon is seen immediately below, winding through the valley like a silver thread. Beyond it is the bay of the Forth, clear, luminous, and tranquil like a mirror, and enshrined in the centre of a richly cultivated country. The windings in its upper part, with the islets, capes, and peninsulas which they form, are seen to more advantage here than from Stirling Castle. The small hills between

the Ochils and Kincardine, do not present the slightest inequality of surface, but seem sunk and confounded with the valley of the Devon; while the fields, that cover the whole space with their hedge-rows and stripes of planting, look like the diminutive plots of a nursery. On the south-east is seen Kinross, with Lockleven and its two islets, and beyond these the black mural front of the Lomonds, variegated with streaks of red. On the other side of the Frith is seen the undulating and well wooded district of West Lothian, and the fertile Oarse of Falkirk, in the middle of which an opaque cloud marks the site of Carron. The lower part of the Frith is specked with little vessels, and perhaps right before you is a steam-boat, which, when seen upon a pretty large surface of water, with its long train of smoke, forms, in my humble opinion, a picturesque object in the landscape—in spite of all that poets have said in its disparagement.

“The direct distance of the *King's Seat* from Dollar is certainly near three miles, and by the line of road followed, it probably exceeds four. The entire breadth of the chain, at this place, can scarcely be less than six or seven miles. The surface is grassy, except towards the summit, where the grass is mixed with heath.—There are few bare rocks to be seen; and the moss is small in quantity, and generally neither deep nor wet. The height of the summit to which I ascended, was measured geometrically by Mr Bell (the able mathematical teacher in the academy), and found to be about 2150 feet above the sea at Alloa, or 2000 feet above the valley of the Devon at Dollar. The height of Benclough may be from fifty to a hundred feet more. It follows that the most elevated summits of the Ochils are three hundred feet

higher than those of the Pentlands, measured from the sea; and five hundred or six hundred higher, measured from their base. I mentioned a cairn of stones on the King's seat. Such cairns are common on the summits of our Scottish hills; and I know not if their origin has ever been explained. The present pile of stones on the hill alluded to, is only five or six feet high, and may be the work of idle shepherds; but the mass of loose stones lying round it, and evidently collected by artificial means, would fill one or two hundred carts. The question is, by whom were these stones brought together, and for what purpose? The same phenomenon is observable on the summit of Carnethy Hill, the highest of the Pentlands, and on various others which I have visited. As no useful purpose could be served by such piles of stones, I suspect their origin must be referred to those times of Pagan superstition, when the tops of mountains were considered as the chosen seats of the Deity, and selected as places for great annual sacrifices."

This ingenious writer is of opinion, that this district forms a fine field for the investigation of the geologist; and he adds,—“The Ochil hills are of some importance in geology, because they form the northern boundary of the great Coal formation of Scotland; not a trace of that useful mineral being found beyond them till we come to Sutherland. They consist chiefly of Trap and Felspar rocks. At their foot lies a great bed of soft Sandstone, full of vegetable impressions, under which Coal and Ironstone are found in great abundance. The southern slope of the hills at Dollar consists of immense beds of Gravel, composed of the debris of the Trap rocks above, and huge blocks, or boulder stones, from one to six,

yards in diameter, are strewed irregularly over the surface. I wished to discover, whether any traces existed of that great current or flood of water from the west, which has left, as Sir James Hall has shewn, many distinct marks of agency on the hills round Edinburgh; and on examining the *largest* boulder stones, in properly exposed situations, I did observe that nearly all of them had their eastern sides much earthed up, while the western sides were comparatively naked. Each stone, in short presented, on a small scale, an image of a hill like that on which Stirling or Edinburgh stands, with its scarp or steep side to the west, and a tail or train of earth behind it. I even persuaded myself that, in the case of durable stones, the western side and top were worn comparatively smooth, and that indentations and angular projections were more commonly found on the other sides. The remark, of course, does not apply to stones which disintegrate from exposure to the weather, as the forms of these are changing every year. Whether my observations be correct or not, there is no doubt that nature has left proofs of her great operations in abundance on the surface, if we knew how to read the characters in which they are written. It is the business of geology to supply us with a key.

At Tillicoultry church, three miles below Dollar, you see plainly that the banks of gravel which rest on the skirts of the Ochils, have at one time extended completely across the valley; all the upper part of which must then have been a lake. The waters had, in course of time, worn a passage through the barriers that confined them. The breadth of the opening through which they escaped, seems to be about one or two hundred yards, and the height of that part of the

the reverse mound on which the church stands is probably about eighty feet. No person accustomed to geological observation can doubt that a sheet of water, three or four miles long and a mile in breadth, once occupied all the upper part of the valley of Devon.*

Dollar.

THE village of Dollar is situate at the southern base of the Ochils, being nearly equally distant from the towns of Dunfermline, Kinross, and Stirling; about twelve miles from each. The dale here, and for a considerable distance, east and west, is about a mile in breadth, through which the Devon winds in many a beautiful meander.

Until about eight years ago, the village had nothing peculiar to it, excepting its uncommonly beautiful situation; but since that time, a very extraordinary improvement has taken place. In the year 1805 died Captain John McNabb of Mile-end, in the parish of St. Dunstan's, Stepney, and county of Middlesex; who bequeathed the one half of his great property for the benefit of a charity, or school, for the poor of the parish of Dollar; of which he was a native. The executors of this settlement threw the legacy into Chancery. After a tedious litigation, the late Lord Chancellor (Lord Eldon) pronounced a final judgment in 1818; and ordered that the funds in question should be transferred to the minister and elders of the parish of Dollar; to be by them applied, for

* A Ramble to the summit of the Ochil hills, from the *Scotsman Newspaper* of Saturday, July 7th. 1837.

the benefit of a charity, or school, for the poor of the parish, pursuant to the will of the testator. In consequence of this decision, part of the funds were immediately begun to be applied to their original destination; and the trustees resolved that an Institution, or Academy, corresponding to the extent of the legacy, should be established; and of which the following is a copy.—

“ In the name of God, Amen. I, John M^cNabb of Mile-end, Old Town, in the parish Saint Dunstan's, Stepney, and County of Middlesex, considering the great uncertainty of this life, and to prevent any dispute that may arise after my decease, concerning any effects that I may leave after my decease, I make this my last will and testament. I recommend my soul to God who gave it me, my body to the dust from whence it came, there to await the call of its dear Redeemer, and that it meet its dear Redeemer with that hearty welcome, Come, ye of my Father, to the rest prepared for you from all eternity. Now, what worldly property I may be possessed of, I leave as followeth:—First, settle all just debts. I then leave and bequeath two annuities of fifty pounds a year, each during their natural lives; To Marjory Edwards, late of Solagirth, my cozen, fifty pounds a year; to Hannah Jellard, my housekeeper, fifty pounds a year, during their natural lives, to be paid half-yearly. The fund that this shall arise from, shall return to it again from the *Charity left to the parish of Dollar School*. I would have any ship, or any concern in shipping sold, and put into my general stock. My hot-house and garden, with what money may be in the house called furniture, given to my cozen

John M'Nabb, now on board the Pitt; next, I would have paid any legacy, if any given here after my will is signed, for I know of none before, out of my public property; then, to make what sume may seem remaining into one sum, to be equally divided and into two equal shares, one share I give and bequeath to John M'Nabb, formerly hear above mentioned, to him and his heirs forever. *The other moiety or share I would have laid in the public funds, or some such security, on purpose to bring one anualy income or interest, for the benefite of a charity or school, for the poor of the parish of Dollar and shire of Clackmannan, whier I was born, in North Britain or Scotland. That I give and bequeath to the ministers and church—of that said parish for ever, say, to the minister and church-officers for the time being, and no other person shall have pour to receive the annuity but the aforesaid officers for the time being, or their agent appointed for the time by them.* This I beg my executors to put in a state to be executed; and names the following gentlemen my executors. Mr John Lapine of Hackney, the Reverend Noah Hill of Gravel-Lane Meting, and John M'Nab, above mentioned; and that no one of them shall be answerable for the transaction of the other; and I leave and bequath to each of my executors the sume of five hundred pounds for their troubell, declairing this my last will and testament, revoking all or any other. Signed and declared the 8th day of May 1800. (Signed) JOHN M'NABB, (L. S.) Witnessed in the presence of us John Gibson, Roger Hereford, Thomas Higginson.”*

* It appears from authentic documents, that the funds of this Institution, amount at present to . . . £72,256 9 11.
And the annual dividends amount to . . . 2227 13 8

The building is erected in a large park on the west end of the old village, in a most charming situation, at the base of the hills. It is a magnificent fabric of the most imposing style of architecture, and exhibits, on approaching it, much of the air and character of a Grecian temple. The adjoining scenery, likewise, much increases this first impression,—the high mountain behind,—the beautiful valley around, and the stream, at a small distance, gliding gently along,—produce a delightful illusion, by recalling the classical descriptions of Grecian landscape; and making the spectator to suppose himself in the vicinity of Athens, or in the vale of Tempe.

The hall set apart for the library is very spacious and elegant; having massy columns, supporting a gallery reaching round the upper part of the hall.

The different classes of the Academy have been established for some years; consisting of

1. Classes for English.
2. ——— Writing and Arithmetic.
3. ——— Latin, Greek, and Oriental languages.
4. ——— French, Italian, German, & Spanish.
5. ——— Mathematics in their several branches.
6. ——— Drawing and Painting.
7. ——— Needle-work in all its branches.

The houses of the teachers are partly within the park, being elegant mansions, surrounded with gardens and parterres of flowers, and separated at a small distance from each other.

The following accounts, since the appropriation of the funds to their proper destination, will better

explain the extent and magnificence of the Dollar Institution, than any description whatever.—

Expenses of building the Academy, . . .	427	82	7	2
Building houses for Teachers, . . .	423	9	14	
Building two Lodges, erecting Gateways, . .	199	0	74	
Building and enclosing Gardener's house, .	182	16	2	
Greenhouse,	233	10	8	
Painting in the Academy and Premises, .	148	16	74	
Enclosure, walls for the grounds, Teachers' houses and Gardens, &c.	1077	9	54	
Railing and Sheep fence, &c.	168	7	7	
Miscellaneous Accounts,	223	14	44	
Laying down and improving the grounds, .	618	15	6	
Salary to Overseers of occasional work, .	145	0	0	

The Kirk-Session of Dollar was lately increased; and now consists of the minister and twelve elders, who are consequently the trustees under Mr M'Nabb's settlement. The rev. Dr. Mylne, minister of the parish, is superintendant of the Institution; which has been in active operation only a few years; but which, with the zeal and ability of the superintendant,—the talents of the various teachers,—and the beauty of its local situation, promises, in future to become a seminary, that will rival, and probably excel any similar establishment for education in Scotland.

In the immediate neighbourhood of the village, the Devon winds through the Bleaching-fields of Mr Haig, begun in 1787, on a small scale; but which establishment is now conducted on a very extensive plan: the buildings, machinery, and other departments being excellently adapted to their several purposes. The whole of this establishment appears to a stranger like a corner of Paradise.

"The upper part of the valley of the Devon, (says the writer last quoted) is rather hilly and bare; but from Dollar down to Blair Logie, a distance of nearly eight miles, the scenery is delightful. I know not where we have so much of the grand and the sweetly rural—of the rude magnificence of nature, and the outward symptoms of wealth, industry, and comfort, condensed into so small a space. Along the space I have mentioned, there is a perpetual succession of rich meadows, corn fields, farms, villages, gentlemen's seats, all finely intermixed with clumps and stripes of planting. The steep Ochils, with their grassy sides, rise up like a wall to shelter it from the northern blasts, and pour down a hundred streams and rills to the Devon. On the other side lies a low ridge of sandstone, just high enough to mark and define the valley, without giving it the aspect of a ravine; and beyond this the finest inland bay in Scotland—the Frith, with its rich and cultivated shores, bursts upon the eye whenever you ascend a hundred yards on the side of the mountains. The bottom of the valley is an alluvial flat, about a mile broad, very like the bottom of an ancient lake, through which the Devon disports with many a meander, forming numerous peninsulas, spotted with copsewood, and smiling with the richest verdure. The boundary of this level ground is well marked on the south side, but on the north it is lost, imperceptibly, in the skirts of the Ochils, whose steep mural sides melt into the horizontal plain by a beautiful sweep, like the folds of a mantle, resting on the ground. The woods spread from the bottom of the valley up the slopes on both sides, following the course of the rivulets into their hilly recesses, and rising sometimes to the height of five hundred feet on the breast of the Ochils." ❖

INSCRIPTION PROPOSED FOR THE MONUMENT OF
KING ROBERT BRUCE; TO BE ERECTED IN THE
CHURCH OF DUNFERMLINE.

HIC. INTER. RUINAS. VETERIS. TEMPLI.
DUM. NOVUM. STRUEBATUR.
RETECTO. FORTE. A. D. MDCCCXVIII. SEPULCHRO.
Roberti. Brucei. Doctorum. Regis.
IMMORTALIS. MEMORIÆ.
EJUSQUE. RELIQUIIS. CERTIS. INDICIIS. RECOGNITIS.
PIO. CIVIUM. OFFICIO.
IN. TERRAM. DENUO. CONDITIS.
SERI. NEPOTES.
ANNO. POST. IPSIUS. OBITUM. CCCCLXXXIX.
HOC. MONUMENTUM. POSUERUNT.
MAGNANIMO. HEROI. OPTIMO. REGI.
QUI. SUMMA. IN. BELLO. VIRTUTE.
IN PACE. CONSILIO.
EVERSAS. PENE. ET. DESPERATAS. RES. SCOTICAS.
UNUS. RESTITUIT. ET. CONFIRMAVIT.
PATRIAMQUE.
AB. INFESTO. ET. POTENTISSIMO. HOSTE.
DIU. SÆVITER. OPPRESSAM.
IN. LIBERTATEM. PRISTINAM. ET. GLORIAM.
VINDICAVIT. FELIX.

TRANSLATION.

HERE, amidst the Ruins of the Old, in building a New Church,
in the Year 1818, the Grave of ROBERT BRUCE, KING of
SCOTS, of immortal Memory, being accidentally opened, and
his Remains, recognised by sure Tokens, with pious Duty, again
committed to the Earth by the people of this Town; a distant
Generation, 489 Years after his Death, erected this Monument, to

that Great Hero and Excellent King; who, with matchless Valour in War, and Wisdom in Peace, by his own Energy and persevering Exertions, re-established the almost ruined and hopeless State of Scotland, long cruelly oppressed by an inveterate and most powerful Enemy; and happily avenged the Oppression, and restored the ancient Liberty and Glory, of his Country.*

*A short and true narration concerning the
Kirk of Baith.*

(Extracted from the Session Records.)

YE kirk of Baith, a most fitt and convenient place for the situatione of a kirk, being upone the roade way, and in the just middle betwixt Kinross and Inverthine. Sua it is to be rememberit that tho it be amongst the antientest paroches of Scotland. Whairfor a most reverend and worthe brother, Mr William Scott, sometime minister at Couper, reported, that the first place of meeting that ever the protestant lords of Scotland had for the covenant and reformation, was at ye kirk of Baith. This kirk in some sort myght be compared to Gideon's fleece, which was dry when all the earth was watered.

When all the congregations of Ffyfe were planted; this poor kirk was neglected and overlooked, and lay desolate then fourteen years after the reformation, 1560. The poor parochiners being always lyke wandering sheepe without a sheephard, and whairas they should have conveyened to hear a pastor preach;

* From a copy presented by the late Dr. Gregory, (the author) to Dr. Gibb of Dumfermline; who kindly communicated it, and some other curious information, for this work.

ye principall use of the people's meeting was to hear a pyper play upon the Lord's day, which was the day of their profane mirth, not being in the works of their calling, which was the caus Sathane had a most fair name among them, stirring many of them up to dancing, playing at foot-ball, and up to sore drinking, falling out and wounding one another, which was ye merits of ye younger sort, and ye elder sort played at gems, and the marks yr calling withoute any difference of the weeke day from ye day of ye Lord; and thus they continued as said is the space of 80 yeeres: this poore kirk being sua bleake and barrone—a sheepe hous in the night.

In end, recourse was hadd to ye yerl of Moray, lord and patrone of the third of the parroch, to try if it might pleis his Lo. p. to ktribute any thing for building of that poore kirk, or if he woud pittye the poore people, and suche a long soul-murther that hadd beene amongst them: the Countess of Home, his mother-in-law, was also dealt with the samine purpose, but both refuissed. Sua when the poore people hadd beene so long tyme excluded from all hopes to gett their kirk builded, or any pastoure to speik a word of comfort to the parrochiners souls, it pleisid the Lord to put it in the hart of Mr Alex. Colvill of Blair, having no relatioune to doe for that poore people, but being only their neere neighbour, and beholding from his owne windowe yr pyping, reveling, and deboshing, yr drinking and excesse, yr riote everie Sabbath-day, was mooved by ye Lord, and mightilie stirred up to undertake something for that poore people: and having assembled some of the speciall men of the parroch, at the village of Kelty Sheilla, sounded their mindes, if they might makebold to

adventure to assist and helpe him for drawing of timber and stones, (he and they both fearing ye oppositione and discountenance of ye lord and patrone of ye parroche) ye parrochiners after represent did give this comfortable answer, that they would both doe and adventure to contribute thair best endeavours, with men and horses, for building of yr kirk, but becaus of thair povertie they were not able to contributt anie of thair owne privatt monies; but amongst others that were present none was found more forward, with his horse and assistance, than Mr Johne Hodge, tennent in Leuchat's Baith, of whome I made elections to oversee the worke and the workemen, and did presentlie advance him some money for that effect. It pleased the Lord, sua he blessed our endeavours that the work prospered in our hand, and was brought to great perfectione in a short time, even to the admiratione of ye people and passengers, who marvelled to see the worke goe on so suddenlie, neither knowing the way nor the instruments. And becaus, it was impossible when ye walls were up, to gett the kirk slaitted in such haist, the slaittes being at Tipermooore, which was at sixteen myles distance, thairfor it was thought expedient for the present yeere that ye kirk should be sarked with deales; which being done with great diligence, I thought fitt to send for ane old rev. brother, Mr John Rowe, ance minister at Carnocke, who, after some refusalls, without the consent of the minister of Aberdoure, becaus unto his kirk both the parroches of Dalgetie and Baith were annexed, he could not undertake to preich; yet after much intreatie he was moved to come to such ane effamished congregatioun, in such a retyred place. The people understanding that sermone was to be at ye kirk of

Account of Dunfermline Church Bells, &c. 1720.

Cost of the Bells, &c. p. particular Account fra			
the founders, £80 13 1 $\frac{1}{4}$. in Scots money to	£967	17	6
* Quoad laid on already by the Presbitry of Dunfermline,	686	0	0
	<hr/>	<hr/>	<hr/>
	£281	17	6

Spent with the founders, &c. at taking down the bells,	3	10	6	
To the half of the extract of the Presbitry's act,	-	6	6	0
To the incidents at hanging the bells,	-	13	16	0
To creish and tar to the bell sockets and tows, with the price of tows,	-	2	18	6
To the half of the expence executing the horning agtt. Pitreavy a second time,	-	0	18	6
To Thomas Richardson, carrier, p. account,	-	2	18	0
To the half of expence of denouncing Pitreavy,	-	0	3	0
To the half of doubling and registrating the horning 5 sheet,	-	3	0	0
To lead and oil p. account,	-	10	12	0
To the half of the dinner to the heritors,	-	7	4	3
To stay bands to the bells,	-	3	19	6
To a bottle of oil,	-	0	18	9
To the half of Robert Lumaden, Writer, his account,	67	18	0	
	</			

From which to be deduced the price of				
the old iron left,	-	£70	1	0
Also the volunteer collection appointed				
by the Presbitry,	-	24	14	0
To the price of the Cock,	-	30	0	0
	<hr/>	<hr/>	<hr/>	<hr/>
	-	£70	15	0
Two-pence on each pound to the Collector,	-	33	12	6
The Town's half of which sum is,	-	£174	10	10 $\frac{1}{2}$

N. B. The half of the expence allowed by the Lords of Session, their decret agtt. Earl of Kincairdin, Pitreavy, &c. belongs to the Town of Dunfermline, and is yet unpaid.

Sum laid out for repairing the Kirk.

Item to the tradesmen p. particular Account and		
Discharge,	547	2 6
It to the price of the Steeple clock,	36	0 0
It to registering the Town's bond,	1	12 4
It spent with David Couper estimating the reparations,	4	4 0
It to writting the contracts with the masons & wrights,	3	13 0
It to the half of the expence of extracting the Presbtry's		
act,	6	6 0
It spent with Plumbers,	0	0 0
It to James Smith for locks, &c.	4	12 0
It to 2 new doors to the Steeple,	3	2 0
It to other half of the expence of executing the horning		
agt. Pitreavy,	0	16 0
It to the half of the expence of denouncing him and		
registering the horning,	3	3 0
It the half of the expence of the dinner to the heritors, &c.	7	4 2
To the half of Robert Lumsdean, writter, his account,	67	18 0
	£686	12 1

Sum laid on by the Presbtry for re-		
pairing the Kirk,	£554	13 4
Price of Trees, &c. sold,	8	14 0
	£563	7 4

	£123	4 9
2 Shilling on each pound grof to Collector,	12	6 0
	£135	10 9
The Town's fifth part grof is	27	2 2

Rests to be proportioned among y heritors.	£108	8 7
Half of the Bells.	184	10 10
	£292	19 5
		6-12ths.

Set of the Burgh of Dunfermline.

"The present set, or constitution, of the borough of Dunfermline, was fixed by a decret arbitral, pronounced by the annual committee of the Convention of Royal Boroughs, on the 18th of July, 1794. The magistrates are, a provost, two bailies, and a dean of guild. The ordinary council are twenty-two in number, consisting of twelve guildry, or merchant councillors, and ten trades councillors; of whom eight are deacons of incorporations.

The town-council are annually elected, after the following manner:—

"On the *Thursday* immediately preceding the term of Michaelmas, the ordinary council convene, and appoint the incorporations to assemble, and each of them to make a leet, or list of *four*, of the most sufficient hand labourers of their respective crafts, burgesses and freemen of the borough, bearing scot and lot there; and to deliver these leets, the same day, to the provost, or eldest magistrate in the place, for the time.

"On the *Friday*, the leets of four are laid before the council, who elect *two* out of each, and remit the leet of two to each incorporation; appointing them to elect one of the two as their deacon, for the ensuing year.

"On the *Saturday*, the town-council elect two new merchant councillors, and two craftsmen, either as two new trades councillors, or in the character of two old ones: Immediately after this, the eight newly chosen deacons are presented to the council as duly

electd ; such of the old dancotis as have not been re-
electd, are removed, and the new ones admittid
members of council.

* * On the *Monday*, the ordinary and extraordinary
members of council, consisting of twenty-six, elect,
out of the merchants of the council, (exclusively of
the two new merchant councillors) a provost, two
bailies, a dean of guild, and a treasurer ; an old
provost, two old bailies, an old dean of guild, and
an old treasurer, for the ensuing year. Then, two
merchant councillors who have not been elected to
any office, or character, and the two old trades coun-
cillors, are removed, in order that the ordinary
administration of the affairs of the borough may be
vested in a council consisting of twenty-two persons
only.

" From the *Set* of the burgh, and explanation
thereof, it appears ;—

1. That any person, who is a guild-brother,
though he do not reside, is qualified to be elected to
the office of provost, or old provost.—That in the
event of their death, in the intervals betwixt elections,
the provost is to be elected by the ordinary and
extraordinary council ; and the old provost by the
ordinary council, or their quorum.
2. That no person can be elected to the office of
bailie, or old bailie, dean of guild, or old dean of
guild, treasurer, or old treasurer ; or be of the
merchant council, unless he be a guild brother, re-
siding in the place, and bearing scot and lot.
3. That no person can continue in the office of
bailie, of dean of guild, or of treasurer, for more than
two years together ; or in the character of old

bailie, old dean of guild, or old treasurer, for more than one year; but an old bailie may be continued on the council by being chosen dean of guild, or provost;—an old dean of guild by being elected a bailie, or provost;—and an old treasurer by being elected a bailie, or dean of guild.

4. That merchant councillors cannot continue in the council as such, for more than two years together.

5. That no craftsmen can be on the council but such as are burgesses and hand-labourers in their craft, residing in the place, and bearing scot and lot.

6. That no craftsman can be elected a deacon, for more than two years together.

7. That no craftsman can be on the council, for more than three years together.

8. That a craftsman, while he has laid aside the exercise of his craft, is incapable of electing, or being elected a deacon;—and that,—while a craftsman has not a shop of his own, wherein he works, for at least three months preceding an annual election, and is not stented for his trade, he must be presumed to have laid aside his work.

9. That no tradesman, while he collects, or farms town's customs, is capable of being elected a deacon, but only shall be capable to vote in the leet and election of a deacon.

10. That persons in indigent circumstances, and in use to receive charity, are incapable of electing, or being elected deacons, while they continue in these circumstances.

11. That militia-men and town officers are incapable of electing, or being elected deacons, (though they be actual tradesmen) during their holding these offices.

12. That no member of the council, ordinary, or extraordinary, can supply his own absence by appointing a proxy.

13. That at the *annual election*, if any member of the ordinary, or extraordinary council, be absent, such absence must be supplied by a proxy to be chosen by the council; a merchant for an absent merchant, and a craftsman for an absent craftsman;—or in case of a vacancy by death or otherwise, the council shall supply the same, by electing a merchant in place of a merchant, and a craftsman in place of a craftsman.

14. That the decision of all controversies respecting the leeting for, or electing of deacons, belongs to the magistrates and council, and not to the deacon convener's courts, as formerly.

15. That for preventing any disputes that may arise respecting precedency in the council, or elsewhere, it is determined, that in all the council-rolls, the provost shall be called first, and after him, the two bailies according to their seniority;—next, the dean of guild, and after him, the treasurer; and that the same rule shall be observed among the five old magistrates.—That the two merchant-councillors, according to their seniority, shall be called next to the old treasurer; and after them, the two trades-councillors, according to their seniority.—That the eight council-deacons shall be called in the following order, viz. smiths, weavers, wrights, tailors, shoemakers, baxters, masons, and fleshers; and that this regulation, concerning precedency in the council, shall take place, touching the same, everywhere.

*That Commissares of Burrowes compeir togid-
der anis in the zeir in Innerkething.*

ITEM, It is statute and ordained be the hail three Estaites, that zeirly in time to cum, certaine Commissares of al Burrowes, baith South and North, conveene and gadder togidder anisilk zeir in the Burgh of Innerkething, on the morne after Saint James day, with full commission : and there to commun and treate vpon the weil-fare of merchandicc, the gud rule and statutes for the commun profite of Burrowes. And to provide for remeid vpon the skaith and injuries susteined within the Burrowes. And quhat Burgh that compeiris not the said daie be their Commissares, to paye to the coastes of the Commissares fiue pound. And zeirly to haue ovr Sovereaine Lordis Letter to distreinzie herefore, and for the in bringing of the samin.*

*Act of the new gifts of Dunfermline, with the
Monkes portiones to the Queenes Maiestie.*

ITEM, OVR SOVERAINE LORD, With consent of his saidis Estaites, hauand consideration that his Hienesse beand in Vpsto in Norway, the twentie foure day of November, the zeare of God, ane thousand, fiue hundredth, four-score nine zeares, for diuers occasions mooving him, gaue and disponed to his dearest spouse, Anna Queene of Scottes, al & hail the

* Thirteenth Parliament of King James the Third, 1487.

lordship, baronies of Dumfermeling, with al lands, townes, manour-place, milnes, multures therof, lyand on the North side of the water of Forth; to be bruiked and possessed be her, for all the daies of her life-time, as at mair length is conteined, in the said gift, of the dait foresaid: And now willing that his said dearest spouse sal bruik and ioyis the said gift, for all the daies of her life-time, according to the tenour thereof, and to the promise made be him, and be his saidis Estaites, to his dearest brother Christianvs the fourt of that name, King of Denmarke: **THEREFORE** Our Sovereaine Lord, with consent foresaid, confirmis, ratifies and apprievis the said gift, chartour, and seasing following there-upon; and all and sindrie heades and articles conteined therein: And promises faithfullie to obserue, keepe and fullfil, and cause the samin to be kepted, observed and fulfilled.

Maireover, for the causes foresaidis, **OUR SOVERAINE LORD**, with consent of the saides Estaites, giues and disponis of new, to his said dearest spouse; All and haill the said Lordship of Dunfermeline, lyand as said is: With al lands, barronnies, places, houses, bigginges, Castles, toures, Fortalices, manour-places, zairdes, orchardes, milnes, woodes, fischinges, Kirkes, teindes great and smal, fruites, rentes, emoluments pertaining thereto, with power and jurisdiction of regalitie of the samin, for all the zeirs and terme of her lifetime And likewise with all Monkes portiones, pertaining to the said Abbacie, to be bruiked be her, induring the said time: And to be peaceablie intrometted with be her factoures and Chalmerlaines, in her name, als freeilie as our Sovereaine Lord may bruike and possesse the same, be reason of the annexation foresaid: Or as ony Abbot or Commendatar

hes bruikid or possessed the same, in ony time by-gane:
 And to that effect, our Sovereine Lord, with consent
 foressaid, causis, retreatis, rescindis, and annullis all
 and aindrie giftes and dispositiones of Monkes por-
 tionies, pertaining to the said Abbacie, maid and
 given be his Hienesse, to quhat sumeuer person or
 persones, for quhat sumeuer cause or occasione, before
 the daie and dait of this present act of constitution.

*CHARTER of Confirmation by David I. in favour of
 the Monastery of Dunfermline.*

(Translation.)

IN the name of the Holy Trinity, I, David, by the
 grace of God, king of the Scots, through my royal
 authority, and by the consent of my son, Henry, and
 of my queen, Matilda; likewise of the bishops, earls,
 and barons of the kingdom, and of the clergy and
 people at large, do hereby grant and confirm to the
 church of the Holy Trinity of Dunfermline, for ever, all
 the under-mentioned possessions, which, through the
 piety of my father and mother, and my other prede-
 cessors, were granted to it, viz. Pardusin, Petnurcha,
 Petticorthin, Pethbalechin, Lavar, Bolgin, Shiram de
 Kircaladinet, Inveresc the lesser. The gifts of my
 brother Duncan, viz. two villas, named Luschar: The
 gift of my brother Edgar, the farm of Galald; the
 gift of my brother Ethelred, Hales; the gift of my
 brother Alexander, Primros, the farm of Gatemilc,
 Pettonmarchin, Balcherui, Duninbernin, Keth; the
 gift of queen Sibilla, Beeth. These grants of my pre-
 decessors, with all their appendages and straight
 marches, I freely confirm to the foressaid church for

ever. Likewise Kingoren, with its appendages ; Foet, Inveresc the greater ; together with the mill and fishery of Smithtun, and Crefbarriu, and the church of Infresc and Wymet ; Fotheros, near St. Andrews ; and Pethenach, with all their proper divisions ; and a carrucate of land at Petiokor. Besides, I give and grant for ever, with the consent of my son, earl Henry, for the salvation of our souls, and those of our ancestors, Nethbren, with its pertinents ; and Balachristin, with its proper divisions, in meadow and pasture ; excepting the privilege which the Culdees were wont to possess ; with every thing justly pertaining to them, which were granted to the foresaid church, as a gift, on the day it was dedicated. Besides I give to the foresaid church, one tenement in Berwick, another in Edenburgh, another in Linlithcu, another in the burgh of Strivelin, and in the same town two churches, and a carrucate of land, which is adjacent to the church ; besides all the tythes of my lordships, in fruits, in animals, and fishes ; and likewise in money : and the tenth of my *can*, of all the property of Roger, the presbyter ; on the same terms as he himself holds it : besides a mansion in the town of Dunfermlin, in free possession ; a tenth of the feu rent of the burgh ; together with the tenth of the mill ; and of all my lordships in Dunfermlin ; and also a mansion in the burgh of Perth, and the church of that town ; likewise a house belonging to the said church, and the tyths of my lordship there. All the foresaid gifts I grant to the foresaid church, in free and quiet possession, in such manner as I possess my own lands, excepting the due exercise of my royal authority, for the public good, should the abbot, in his court, decide cases, with a disregard to justice.

I likewise grant the eight part of all the judgements and fines of Fife and Fotherif; and the tenth of my can of Fife and of Fotherif; excepting the privileges belonging to the abbacie of Dunkeld; and also the tenth of all the game, which are taken between Lammermuir and Tay; besides the half of the skins and fat of all the beasts that are killed for the festivals at Stirling, and between the Forth and the Tay. I grant likewise, that they have in my woods, every material necessary either for fuel or building, to be equally accessible by their servants as they are by mine. I wish likewise, that all the offerings at the high altar of this church may be freely possessed; and of the seals, which are taken at Kinghorn, after they are tythed, I grant that they should have the seventh; and I likewise grant the tenth of the salt and of the iron, brought for my use at Dunfermline. Further, my father and mother gave to the church of the Holy Trinity, the whole parish of Fotherif, which I confirm. I likewise grant to the said church, as an elemosenary gift, the property of Aldestelle, and every thing justly pertaining to it. This property in Berwic is conferred freely, and with quiet possession.

Besides, I prohibit any one from taking any undue advantage, either over the lands or vassals belonging to the Holy Trinity; as I also grant that all the bondsmen of the foresaid church, which my father and mother, and my brethren gave to it, should be fairly restored back to it; as likewise all the fugitives, called *Cumerlachi*, from the time of king Edgar, until this day, with all their goods wherever they can be found; and I strictly forbid their being unjustly detained. I grant also to the abbot and monks, that they retain all the peasants, with all their money, in whatever

territory they were in on the lands, at the time when they were transferred and granted to the foresaid church. I likewise give to the foresaid church, the tenth of all my wild mares in Fife and Fotheriff. I yield to the abbot and monks, that they have, throughout my territories, the custom of all goods, sold to supply their necessary wants. Besides all above mentioned, I give and grant to the abbot and monks, that they receive, yearly, five merks of silver, for the purchase of vestments, from the first ships that arrive at Stirling, or Perth. I likewise grant to the said church, the passage and ship of Innerkeithin; such as I possess it in my lordship, on condition, that travellers and messengers coming and going to and from me; and the persons belonging to my court, and also of my sons, should have free passage in that boat; and if it should, at any time happen, that any one of the above-mentioned persons, should not be permitted a free passage, and the abbot hearing the complaint without giving redress; that I myself shall have power to correct this, without any hindrance from the abbot and monks. I also grant and enjoin to the said church, that the abbot and monks shall not give answer to any accusation, raised by the men on their territories. I likewise grant to the foresaid church, the tenth of my *can* at Clacmanan. The abbot and monks of the foresaid church shall have, throughout my territory on this side of Lambremor, every week, one skin, and in the sixth week, two skins and two parts of the suet, and the sixth skin of the rams and lambs. And I grant to the same church, the half part of my tythe of Ergaithcl and of Kentir, in every year in which I myself shall receive the *can*: over and above a taxed church with all the privileges, which, through

the favour of God, it now possesses, and may in future possess, I grant to be possessed in the utmost tranquillity; and entirely free from any subjection, or exaction, either secular or ecclesiastical, excepting only that canonical obedience, which, all over the world, every church owes to its mother. I also grant to the fore-mentioned church, a certain fishery at Perth, as freely and peaceably as I possess my own there, of which the well known rights and privileges are to be most carefully observed, and preserved. We, who are present, do hereby confirm to our successors; and not only confirm, but ordain, that if any one shall have the presumption to oppose, in any manner, our decree,—we let him to know that he is striving against the Saviour of the world himself; and unless he repent, he will be liable to eternal damnation; and that God will blot him out from the book of life, who abstracts any thing from the rights of the foresaid church, Amen, fiat, fiat X. ego Robertus Sanctei Andree, episcopus confirmo. X ego G. G. Dunkeld episcopus confirmo. X Ego Andreas Katenensis, episcopus confirmo. X. Hujus etiam privilegii testes et assertores sunt, Walterus Cancellarius Duncan, comes. Hugo of Morvilla, Walterus de Lindesei, Robertus Avenal, Walterus Ridel; Herbertus, Camerarius, Nichol, Clericus, Alwynus filius Arkil; Ewen Marescall, Gallcolmis Macchumpethin Macbeth; Mactorphin Menin filius Colbani.

*Ratification to the Queenes Majestie of her
infestment of Dunfermling.*

Our Sovereigne Lord and Estates of this present Parliament, ratifies and approves, and for his Majestie and his Successours perpetually confirms, the infestment made and granted by his Majestie to his Highnes dearest Spouse ANNA, by the grace of God now Queen of Great Britain, France, and Ireland: and to the Heires lawfully gotten, or to be gotten betwixt his Majestie and his Highnes dearest Spouse foresaid: Whilks failyeing (as God forbid) to his Highnes Heires and Successours whatsoever to the Crown of the Kingdome of Scotland, of all and whole the Monasterie and abbacie of Dumfermling, lyand on both sides of the water of Forth, containing all and sundrie the Lands, Lordships, Baronies, Milnes, Woods, Fishings, Mansions, Manor-places, Kirks, Teinds, Kirk-lands, Tenents, Tenendries, service of free Tenents, Yairds, Orchards, Feu-mailles, Fermes, Kennes, Customes, Annual-rents, and others particularly and generally contained in the said infestment, proceeding upon the Resignation of Henry Pitcairne of that ilk, as Comendator of the said abbacie of Dumfermling for the time, with consent of the Convent thereof, in manner and to the effect mentioned in the same infestment, whilks are thereby united, erected and incorporate in ane whole and free temporall Lordship, to be called in time coming, The Lordship of Dumfermling. To be halden of our Sovereigne Lord and his Successours, in free Blench, free-heritage, and free-Lordship for ever, for the yearly payment of Sex Shillings eight pennies

money of this Realme of Scotland, yearly, at the feast of Whitsonday, in name of Blench-ferme if it be asked allanerly, like as at more length is contained in the said infestment under his Highnes grent seal, of the date at Linlithgow the seventh day of March 1593 yeares, and of his Highnes Reigne the 27. yeare. With the Precept and instrument of Seasin following there-upon, together with sundrie infestments either past by Resignations or confirmations, Precepts upon Retours, or by Precepts of *clare constat*, gifts of Offices, tacks of Teinds of Lands, or other Teinds whatsomever, dispositions by forme of indenture, Contract, or assignation of any yearly dueties, rents, or commodities, pertaining and belonging to the said Lordship of Dumfermling and Patrimonie thereof, of whatsomever date or dates, tenour or contents the samine be of, either already made, given, and granted, or that hereafter shall happen to be made, given and granted to whatsomever person or persons, their heires and assignayes by our Sovereigne Lady as Lady of Dumfermling, with consent, assent and authoritie of our said Sovereigne Lord, her Majestie's dearest Bed-fellow, for his Highnes entresse, and with advice, consent and assent of Alexander, Earle of Dumfermling Chancellour, Walter, Lord of Blentyre, umwhyle Master John Lindesay of Balcarras, umwhyle Master James Elphinstoun of Innerochtie, Sir Thomas Hamilton of Byres, Knight Secretar, umwhyle Alexander Hay of Easter Kennet Clerk of Register for the time, and Master Peter Young of Seatoun Elymosinar to his Majesty, or any foure of them her Majestie's Counsellours, nominate by our said Sovereigne Lord, with advice of the Estates of his Highnes Parliament, halden at Edinburgh in the moneth of

July 1593, yeares. Or with consent of sic other person or persons, nominate and placed as Counsellours to her Majesty, since the decease of any of the persons particularly above-named, or with consent of any others her Majestie's Counsellours who shall happen at any time hereafter to be nominate in place of the persons above-named, either already deceased, or that hereafter shall happen to decease, in manner and forme as is prescryved in the said act of Parliament, made in the said moneth of July 1593. yeares: In all and sundry points, passages, heads, articles, clauses, circumstances and conditions whatsomever therein contained, after the formes and tenours thereof respective in all points. And our said Sovereigne Lord and Estates foresaids, wills and grants, declares, decerns and ordeins, that this present Confirmation is and shall be als variable, effectual and sufficient in all respects, as if the foresaids Infestments, Charters, Precepts and Instruments of Seasine granted to our said Sovereigne Lady of the said whole Lordship of Dumfermling, together with the other Infestments, Precepts, Gifts of Offices, Tacks, Indentures, Contracts, Assignations, and others above-written, either already made, given and granted by her Majestie, with consent, assent authoritie and advice foresaid, to any person or persons, conteining disposition, tack, gift, or other right of the said Lordship and Patrimonie of Dumfermling, or any part of the samine were at length word by word ingrossed hereintill.

Dunfermline Drawing Academy.

SEVERAL years ago, the improvement and increase of the Damask Manufacture, in Dunfermline, was materially retarded by the want of a sufficient number of Pattern Drawers; the whole trade depending on the labours of a very few individuals. To remedy this defect, in 1825, it was suggested by one of the manufacturers, that a Drawing Academy might be established for the purpose of educating a number of young men in the true principles of the art. This rational and well conceived plan met with the decided approbation of all the principal manufacturers, and of the honourable Board of Trustees, for the encouragement of manufactures &c. in Scotland, who gave every encouragement to so laudable an undertaking.

Accordingly, early in 1826, the plan having been laid down, the Academy was founded under the following leading regulations:—Drawing, in all its branches, to be taught, gratis, to a limited number of young men, (all weavers if possible,) for the main purpose of improving the patterns of the damask manufacture. The master to be elected by the subscribers: his salary to be paid, partly from a fund raised by them, and deposited in the bank, and partly by a grant from the Board of Trustees, deducted from the premiums given, annually, for the encouragement of the damask manufactures in Scotland.

The plan being thus fairly consolidated, the subscribers, with an openness worthy of such an institution, advertised for a master; when upwards of thirty candidates, from different parts of England and Scotland, applied for the situation.

Abiding firmly by the public and independent principles on which they had set out, the subscribers, after a cautious and most scrutinizing examination, conducted throughout by the most unbending impartiality, unanimously elected a master, who being approved of by the board of trustees, the Academy was opened on the 17th July, 1826.

The pupils, thirty-seven in number, (nominated by the subscribers according to the extent of their subscription) being generally ignorant of the simplest elements of drawing, little more was attempted the first year than grounding them in the first principles, founded on perspective and light and shade; which studies, though apparently dry and fatiguing, were prosecuted by them with an industrious cheerfulness, honourable to themselves, and gratifying to their teacher.

The drawings exhibited to the subscribers, at their first annual meeting, gave decided pleasure and satisfaction; and having since been submitted to the inspection of the Board of Trustees, they have expressed their approbation, and that, in their opinion, they gave good promise of future excellence.

Without wishing to elevate or depress the hopes of the friends of the institution, we may justly infer, that— if the present public gentlemanly spirit continues to mark the proceedings of its committees,—the same enthusiasm animates its master,—and the like good conduct adorn its pupils,—the result, to say the least, will satisfy all interested, that no probable effort has been neglected to obtain the proposed object. We speak cautiously, well knowing the delicate habits of the plant now under cultivation; tender even in its native soil, much more care and cherishing will it require when

it may be considered as an exotic: besides, another prominent feature in this art is, that of its being exceedingly slow in its growth, and as often retarded by the impatience of the pupils, as by utter indifference.

The fine arts of drawing and painting, like all other pursuits founded on truth and the love of excellence, yield the richest product by calm determined purpose, and never tiring labour.

We have been, perhaps, a little too diffuse in our note on this subject; but we think the importance of the Institution, to the staple trade of Dunfermline, gives it an entire claim to our notice; and it is our hope and earnest wish, that the Academy may endure and flourish as it deserves;—that it may ever preserve the same liberal view of the art it now holds; and though its avowed object is to promote the purposes of trade, yet, as no limit is fixed to the improvement of the students, in prosecuting even the highest departments of the art, should the Dunfermline Academy be so fortunate as to produce (in the words of the committee) a “Wilkie or an Allan,” such geniuses will be kindly hailed as its brightest ornaments.

Present Committee of Management.

Messrs JAMES HUNT, *President*,
ALEXANDER ROBERTSON,
JAMES KERR,
ANDREW PEEBLES,
JAMES INGLIS,
J. MATHEWSON, *Secretary & Treasurer*,
JOHN CAMPBELL. *Master*.

New Machine for Weaving Damask.

In the account of the linen-trade, formerly given in this work, it was omitted to mention a most important improvement in the manufacturing of Damask cloth in this town ; which consists of a New Machine lately introduced into the trade. By a simple and ingenious method the patterns are put on cards, which are so arranged as to be wrought by a machine placed on the loom, whereby the cumbersome and expensive system of cordage is done away with, the weaver can work with more facility and ease, and the pattern is thrown up much more correctly ; besides being more conducive to the health of the operative, having no drawing above his head ; all these operations being done under the loom in the new plan. Another and important feature of this machine is, the facility with which a pattern can be changed : instead of taking a weaver days, and in extensive patterns, weeks, to make an alteration, a change can now be made in a few hours.

From the depressed state of the trade, the new machines have not yet been much adopted ; but with a revival of business we have no doubt they will gradually supersede the old system, and tend much to improve the elegance and beauty of the manufacture.

The Queen's Amry.

THERE is in the possession of James Hunt, esq. at Logie, a cabinet of very curious workmanship, which has commonly been called by this name. It is of walnut-tree, finely polished, and ornamented with a variety of classical figures, carved in the most ingenious manner. It was brought from Denmark, by Anne, queen of James VI. Its height is about six feet, its width about five, and its depth between two and three. The base is nearly six inches high, and formed of a double cornice of alternate fillet, torus, and ovolo mouldings. On this are placed three sphinxes, in a sitting posture, about eighteen inches in height. Higher up the cabinet there are two drawers, which occupy its whole breadth, where are placed three griffins with expanded wings, in *alto relievo*, comporting with the position of the sphinxes below. The upper division has, perhaps, been intended for a ward-robe. It has two folding doors; here is carved a figure eighteen inches high, having on his head a basket loaded with various fruits, which he supports with one hand, while the other upholds a drapery of fruits thrown around the body; at each extremity is placed a male figure, representing sylvan deities; they are crowned with fruit, and of the same height as the centre figure; and in *alto relievo*. The pannellings on the folding-doors are very rich and diversified; in the centre of one is the figure of a Nereid; and on the other that of Neptune on his throne of conch-shell, and holding aloft his trident. The top of the cabinet is finished

with an entablature and cornice, richly ornamented. Some of the figures, in particular one of them, are grossly indelicate, and bespeak the gothic taste of the country in that age. The execution of all the ornaments possesses the highest merit, and the cabinet, on the whole, is a very fine antique.

F I N, I S

ERRATA

Page 38. line 13. *for latter, read later.*

41. note, *for Caledonis, read Caledonic.*

76. line 24. *read, how audacious soever, or by any opposition, however strong and protracted.*

167. note, *for emersed, read immersed.*

171. line 6. *for seckoned, read reckoned.*

206. line 16. *for William, read George.*

213. line 7. *for nine hundred, read a thousand.*

221. line 28. *for James, read Andrew.*

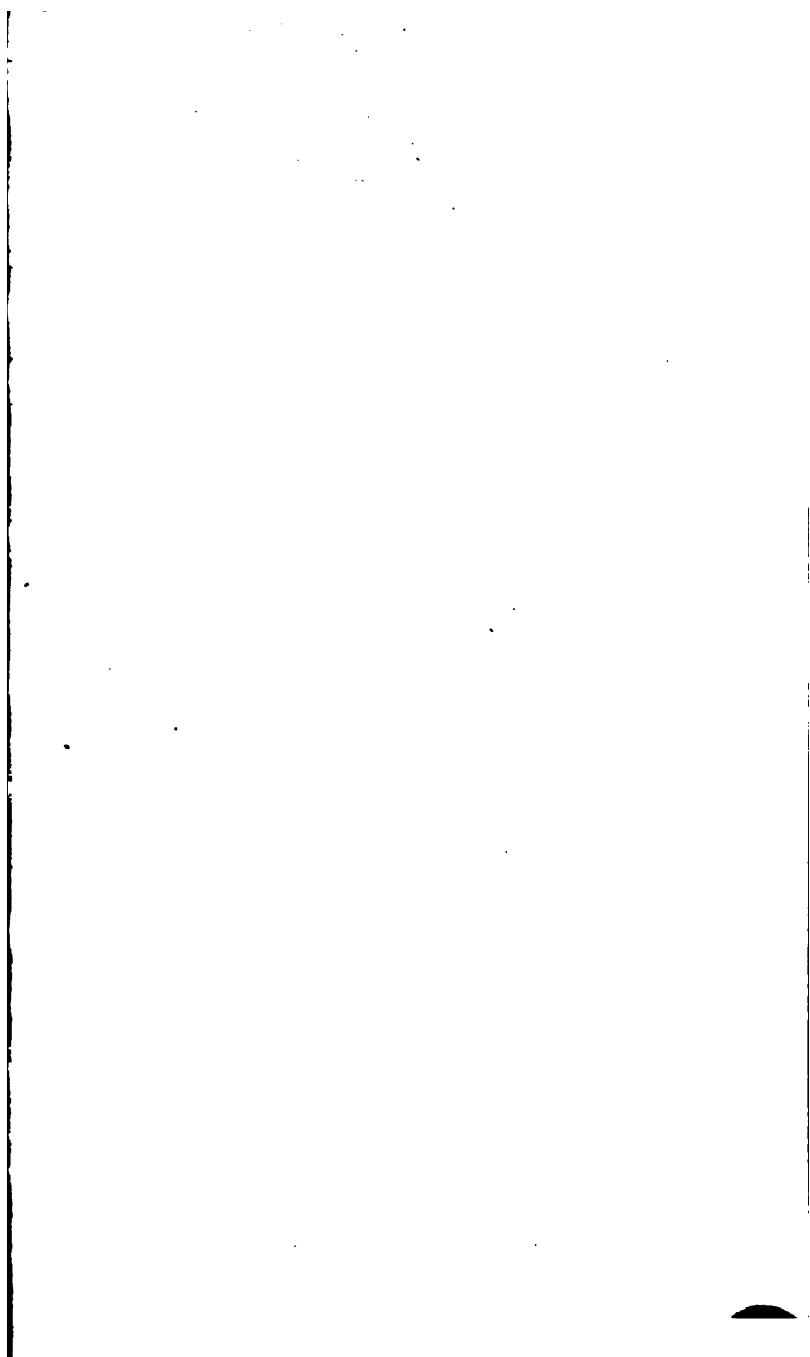
254. line 33. *for southern, read northern.*

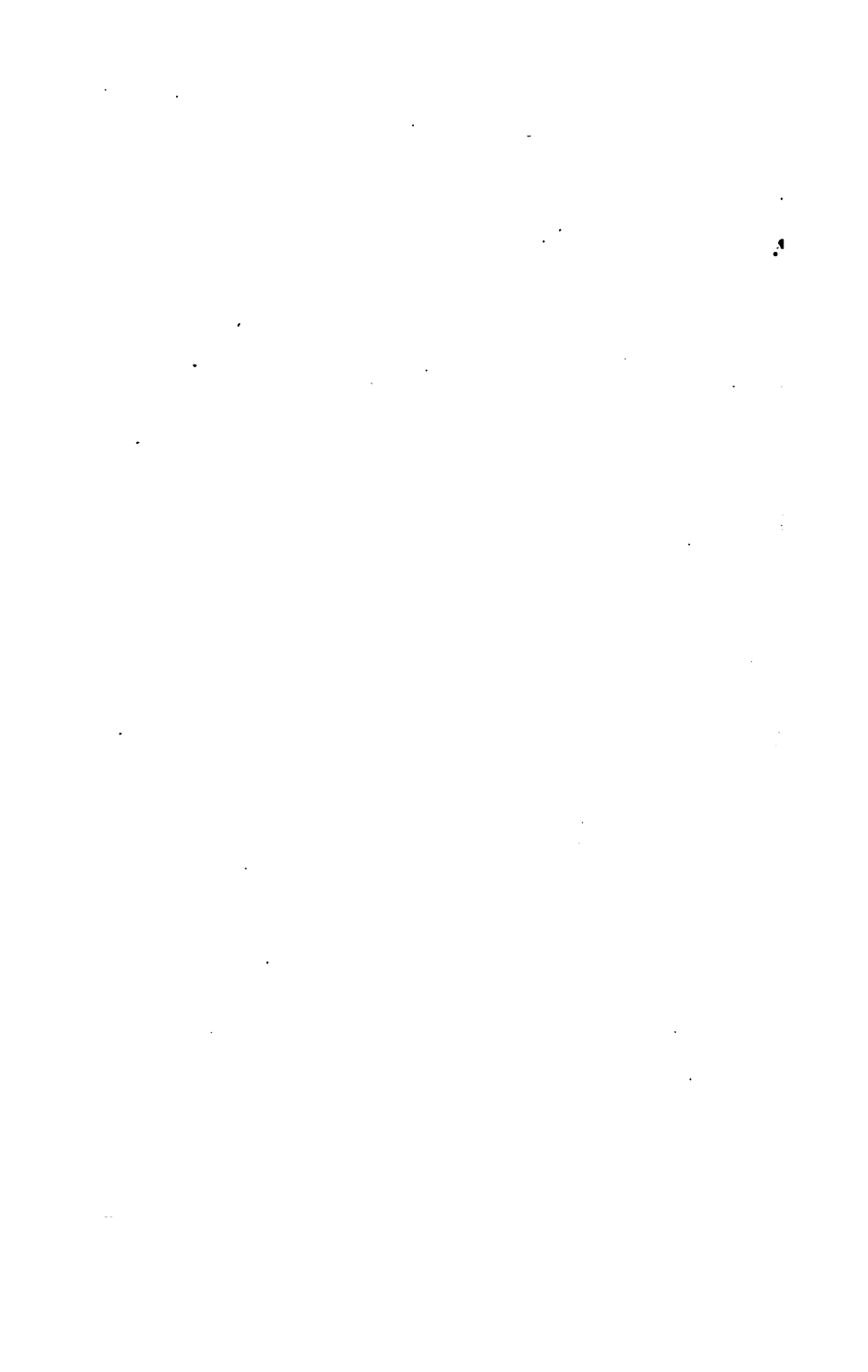
284. line 33. *for Devon-bank, read Blair-hill.*

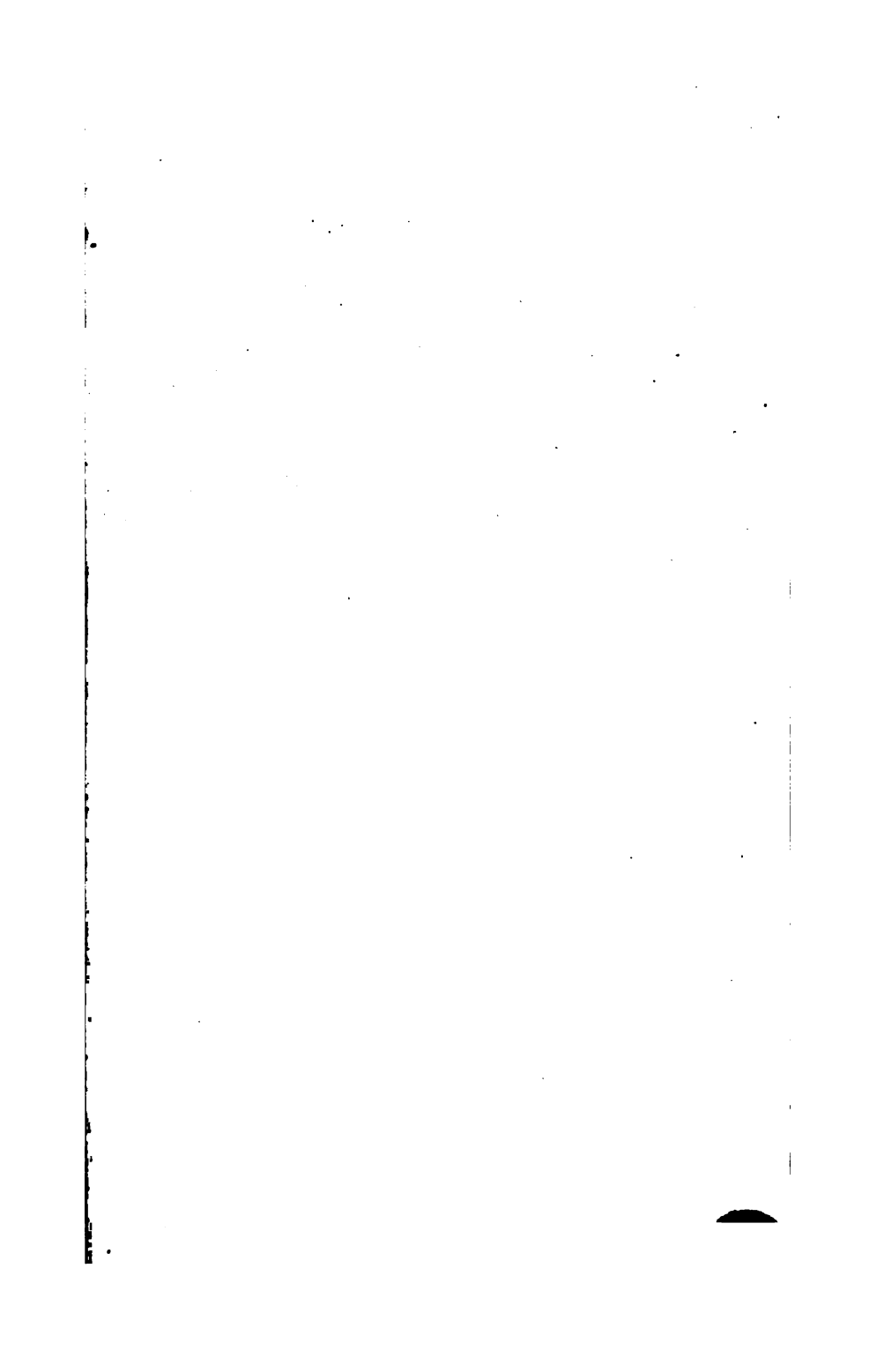
POSTSCRIPT.

The author very much regrets, that, owing to an oversight, the rev. Peter Chalmers was omitted to be mentioned (in page 140.) as one of the Vice-presidents of the Mechanics' Institution; and the more especially, as that gentleman gave two gratuitous lectures to the Institution. He has likewise gratefully to acknowledge himself indebted to the same gentleman, for the account of laying the foundation-stone of the New Church (of which he was an eye-witness,) described, from page 98 to 106; which account was kindly communicated to the author in 1819, when he published "Dunfermline Abbey," and which description has been transferred to this work. The author also avails himself of this notice, to correct a mistatement in page 126, where it is mentioned, that the ministers of the parish have each fifty pounds sterling, besides their income in grain. This, he is informed, on the best authority, is not the case.

1819







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The first part of the report discusses the background and objectives of the study. It outlines the scope of the research and the methods used to collect and analyze data. The second part presents the results of the study, including a detailed description of the findings and their implications. The third part discusses the conclusions drawn from the research and offers suggestions for future work. The final part of the report provides a summary of the key points and a list of references.



